

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church

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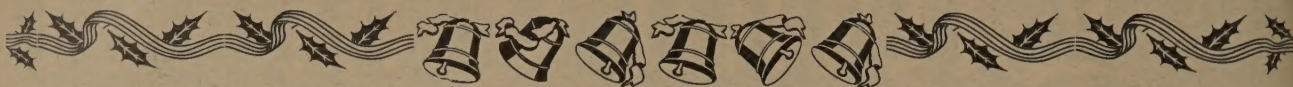


TRINITY CHURCH, ASHEVILLE, N. C.

McNeer-Sprinkle, Kingsport, Tenn.

The lights in this church, which is about to celebrate its centennial, have been given as a memorial to the first Bishop of Western North Carolina, the Rt. Rev. Junius Moore Horner.

MOREHOUSE - GORHAM BOOK NEWS

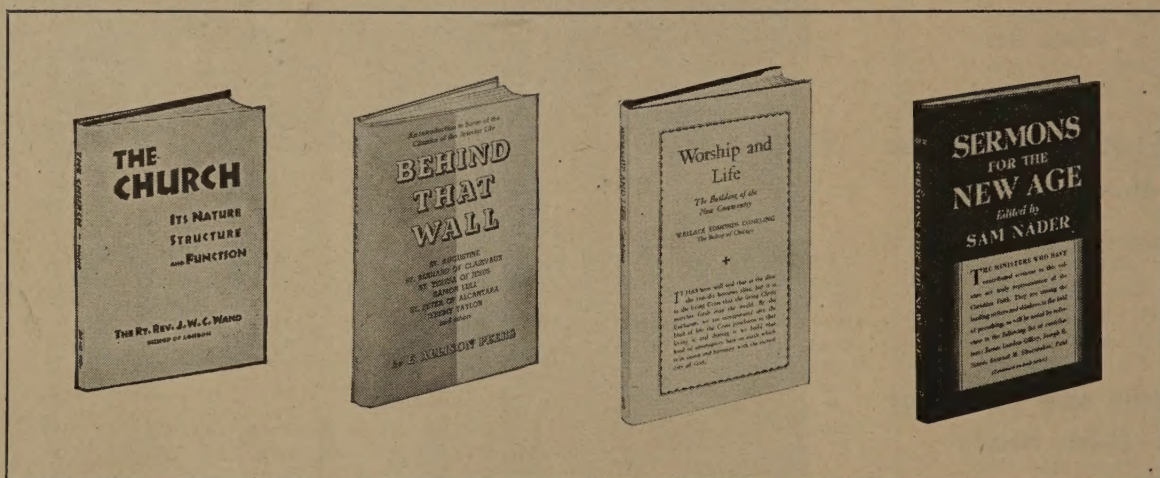


THE CHURCH (Its Nature, Structure and Function)

It is to Frederick Denison Maurice that these lectures are dedicated, with particular reference to Maurice's concept of worship. They will be of value not only to clergy but to all Church members for, covering a broad field of theology, they touch upon such universal subjects as the history of the Church, the "four marks" of the Church, origin of Bishops and the fact of succession, spirit of Scripture, the centrality of the sacramental. *The author is J. W. C. Wand, Bishop of London.* Price, \$2.15

BEHIND THAT WALL (An Introduction to Some of the Classics of the Interior Life)

Introductory essays to such great mystical works as *The Imitation of Christ*, *The Cloud of Unknowing*, *Songs of the Soul* by St. John of the Cross, *The City of God* by St. Augustine, *Holy Living* by Jeremy Taylor, *The Interior Castle* by St. Teresa of Jesus, *The Flint Flashing Fire* by Henry Vaughan, and *Poems* by Thomas Traherne. This glimpse "behind the wall" to some of the greatest visions mankind has known gives us a deepened understanding of these inspired works and their authors. *The study is by E. Allison Peers, University of Liverpool.* Price, \$2.50



WORSHIP AND LIFE (The Building of the New Community)

This is a personal message intended for individual hearts and lives . . . WORSHIP AND LIFE calls every communicant to share in God's work of building a new, more Christian community—the entrance to which may be discovered within the God-centered worship of the Holy Eucharist. *Its author is Wallace E. Conkling, Bishop of Chicago.* Price, \$1.50

SERMONS FOR THE NEW AGE

The American pulpit has never been more splendidly represented than in these twenty-three sermons from preachers throughout the country. Among their illustrious ranks: Paul Scherer, Samuel M. Shoemaker, James Gordon Gilkey, G. Bromley Oxnam, Samuel McCrea Cavert, Joseph R. Sizoo, Robert James McCracken, Harold Cooke Phillips, John Haynes Holmes, and Frederick W. Norwood. *Sam Nader is the editor of this collection of sermons.* Price, \$3.00

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LETTERS

Aids to Preaching

TO THE EDITOR: I have recently re-read, with fresh delight, the Lyman Her Foundation Lectures delivered to male students almost 60 years ago by Rev. Dr. James Stalker, a Scottish minister of note. In them he quotes a number of "Aphorisms on Preaching," sent me by a close friend, the Rev. Robert Gour, also a distinguished Scottish cleric.

It occurred to me that you might like to give them space, as I am sure they are of extraordinary value to those of us who are under solemn obligation to be faithful ministers of the Word of God.

1) Study as though thou mightest preach for 50 years; pray as though thou mightest preach for five.

2) Speak as though the mouth were thine, but let the voice be a man's.

3) All gifts (presence, voice, gesture, and so on) may be wings, if kept under one's back; the moment they are let loose they become dead weights.

4) Aim at something in the hope that it will hit it; sometimes, also, draw your bow at a venture.

5) Imitate every good preacher you have ever heard, but mimic none. Nothing is as a preacher like preaching.

6) Address yourself to one at a time, as if to the man in the pulpit.

7) Put everything you can into every sermon; omit everything you can from every sermon.

8) Remember that 'faith cometh by hearing.' Therefore, be audible. The Sermon on the Mount commences thus: 'He opened His mouth.'

9) Desire to prophesy; covet to prophesy; do not preach at all if thou darest be silent." (Rev.) JOHN T. PAYNE.

Eastport, Maine.

Manans, Heart Attacks, Editorial Ideas

TO THE EDITOR: Sometimes when I read your editorials on the claims of Rome I almost wonder if you have seen the claims Rome puts forth. She boldly declares that all who are not married by a priest of the Church are living in sin and only remedy for it is to submit to the Roman without reservations. Is not that in enough?

When your editorial in July 25th seems so utterly absurd. Rome states her claims clearly and any one is surely an optimist who can believe that she is going to change to suit any body of Christians that have ever heard of.

I think you would do more good by pointing out that all these bishops and very many clergies who drop off with heart attacks are sacrificed to appetite, for the latest surgeon this country ever produced says there is almost no such thing as a heart attack. It is stomach attack.

It is almost a sacrilege to say at the funeral of all these very fine men, "The Lord gave and the Lord hath taken away."

That is not true. The Lord gave and the Devil sent them away — to get rid of them. Why not write an editorial against this terrible eating that most of the bish-

ops and clergy are guilty of and urge them to stop it? Fine men are dropping off like flies and a heart attack is usually the cause.

It would take courage to say these things, but they are absolutely true. Every health doctor in the country says this is true.

APOSTOLIC SUCCESSION

How refreshing it would be to have the editor let Peter alone for a short while, also apostolic succession (which I believe implicitly, but never disassociated from the success of the original apostles).

Please give us an editorial on why the early apostles were so mighty in word and deed and our poor fellows today seem to have little of that power, but go over the land arrayed as Solomon in all his glory was never arrayed.

Shall we piddle along discussing rubrics and canons until the Communists sweep the country and treat both Church and clergy as they have in Russia. God help us to wake up before it is too late. I do not suppose such a letter as this could be allowed to go in your paper lest it cause a riot among a good many people.

(Rev.) J. J. D. HALL.

New York.

Old Catholic Liturgy

TO THE EDITOR: In THE LIVING CHURCH of June 27th, some one asked where he might obtain a copy of the Old Catholic Liturgy. May I draw attention to the very good book by the Rev. Walter H. deVoil and H. D. Wynne-Bennett, *Old Catholic Eucharistic Worship?* The book is published with notes and translations of the Dutch, German, and Swiss Old Catholic rites (London: Faith Press; New York: Morehouse-Gorham).

A concise history of the Old Catholic Church, and the intercommunion among the Anglican, Episcopal, and Old Catholic Churches is to be found in *Saint Willibrord's Foundation and Its Successors*, by the Rev. J. B. Dakin (London: S.P.C.K. Press).

(Rev.) A. ZWART.

Amsterdam, Netherlands.

The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church.

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The Question Box



Conducted by the REV. CANON MARSHALL M. DAY

- (1) *Is there rubrical or canonical authority for the mixed chalice?*
- (2) *If not on what authority does the priest mix water with the wine for the sacrament of Holy Communion?*
- (3) *In what proportion should the water be used?*
- (4) *Is it permissible to have the water and wine mixed in the sacristy by members of the altar guild?*
- (5) *Is it permissible for Acolytes to replenish the chalice with the consecrated wine from the flagon and consecrated wafers from the ciborium and hand same to the ministering priest?*

(1-2) The last rubric of the Church of England, on this subject, was the direction for the mixture in the Prayer Book of 1549. The practice is so ancient and universal that it would require specific legislation to justify its discontinuance in any portion of the Catholic Church. The mixing of water with the wine was done in the Upper Room at the Last Supper and was universal in Christendom for sixteen centuries. I cannot imagine why certain Protestant bodies have abandoned it.

(3) There is no direction upon this subject beyond the fact that it must be decidedly less than 50% of water so that the chalice shall contain wine with water in it and not water mixed with wine. The usual practice is to put in only a few drops of water at the Offertory. My own rule is that the water should be less than one seventh of the wine. In the Oriental church a small quantity of warm water is added after consecration.

(4) If there is some necessity, such as the absence of a decent vessel from which it can be poured, I suppose the mixing might be done in the sacristy, but Catholic custom is unanimous in assigning this duty to the sacred ministers as a part of the action of the Liturgy. If it is not done in the presence of the people, they lose the symbolism of the union of divine and human nature in the Incarnation.

(5) No. Only one who is at least in deacon's orders should perform this

action which is definitely a part of administration of the sacrament. The priest should go to the altar and replenish the chalice himself; the time saved by having somebody else do it is negligible. There is no reason for transferring the Holy Body from the ciborium to the paten. If he consecrates in the ciborium he should communicate people from it. The basic principle is that the Blessed Sacrament should be transferred from the altar to the people with a minimum of handling and movement.

• *The Lutheran student church in town is using the Episcopal Chapel for the services Sunday mornings (between the two Episcopal services), though there are several Lutheran churches in town. Is this in accordance with the principles of the Episcopal Church?*

Unless the bishop has ruled to the contrary, it is within the discretion of the rector to permit any orthodox Christian body to make use of his parish building, provided the services of the Church are not interfered with. Possibly the student chapel is United Lutheran and the town churches belong to some strict synod. The Episcopal Church has had very many occasions to be grateful for the loan of a building by some other communion and it is only fair to return the courtesy.

• *Do we have archdeacons in the Episcopal Church? If so, what are their duties?*

In most dioceses of the American Episcopal Church there are archdeacons. Their function is to relieve the bishop of some portion of his administrative work, chiefly that which falls upon him from his position as rector of all the missions in his diocese. For the most part, therefore, an American archdeacon is a kind of general missionary. There are generally two or more in the diocese. In a few that office is discharged by dignitaries with the title of rural dean and in some others the work of the archdeacon is usually divided between the archdeacon and the rural dean.

[Questions may be addressed to Canon Day in care of THE LIVING CHURCH.]

The Living Church

GENERAL

LAYMEN

Corporate Communion

The annual Corporate Communion of Church Men and Boys is November 17th. The Presiding Bishop's Commission on Laymen's Work carries on the observance of the Advent Corporate Communion started by the Brotherhood of St. Andrew years ago. All men and boys of the Church are urged to make their Communion in their own churches that day.

WOMAN'S AUXILIARY

T.O.

Recent reports of the amount now in and for the next United Thank Offering have conveyed the idea that there is large increase over the amount at the comparable period in the previous triennium. A clerical error in figures sent out from Church headquarters was responsible for the mistaken impression. The national office of the Woman's Auxiliary calls attention to the fact that the increase, about \$263,000, is actually not keeping pace with the increase in living costs. It is hoped that a considerable gain in this last year of the triennium will enable the Offering to meet the largely increased demands to be made upon it.

EPISCOPATE

Dean Gibson Accepts Election

The Very Rev. R. F. Gibson, Jr., Dean of the Theological School, University of the South, has accepted his election as Suffragan Bishop of Virginia, with the qualification that he cannot come until early summer.

Rev. Girault M. Jones Elected Bishop

At a special meeting of the diocesan convention on November 17th the Rev. Girault M. Jones, rector of St. Andrew's Church, New Orleans, since 1936, was unanimously elected seventh Bishop of Louisiana on the second ballot.

Nineteen candidates were nominated, only ten of whom received any votes. Nomination was by secret written ballot, without division by orders. After the

BALLOTING FOR THE BISHOP OF LOUISIANA					
		First		Second	
	C.	L.		C.	L.
J. Hodges Alves	—	1	—	—	—
Roger W. Blanchard	1	—	—	—	—
Edmund D. Butt	—	—	—	—	—
Sherwood S. Clayton	—	—	—	—	—
David C. Colony	1	1	—	—	—
Joseph S. Ditchburn	—	—	—	—	—
Roscoe T. Foust	—	—	—	—	—
Howard Giere	1	1½	—	—	—
Clarence W. Jones	1	1	1	1	1
Girault M. Jones	25	14¼	32	22½	22½
Robert A. Magill	11	15	12	16	16
Thorne Sparkman	3	2	—	—	—
Albert R. Stuart	2	1¼	—	—	—
William S. Turner	—	1	—	—	—
Sidney L. Vail	—	—	—	—	—
Frederick Warnecke	—	—	—	—	—
Philip P. Werlein	—	—	—	—	—
George F. Wharton	—	—	—	—	—
John L. Womack	1	2	—	—	—

secret nominating ballot, supporting speeches were made for some of the candidates, and voting was by orders, each of the clergy having one vote, each parish having one vote, and each mission one quarter of a vote. Necessary for election on the clergy ballot 24 votes; on the lay ballot 20¼ votes. Mr. Jones received the necessary majority of the clergy vote on the first ballot, but he trailed the Rev. R. A. Magill of Virginia on the lay ballot. On the second ballot, however, Mr. Jones received a concurrent majority of both votes. Upon motion of the Rev. J. Hodge Alves of Alexandria, La., the convention made Mr. Jones' election unanimous.

Girault McArthur Jones was born in Centerville, Miss., on June 30, 1904. He studied at Wilkinson, Miss., high

school, Staunton Military Academy in Virginia, the University of Mississippi (B.A.) and the University of the South (B.D.). He was ordained deacon in June, 1928, by Bishop Bratton, and was advanced to the priesthood in May, 1929, by Bishop Green. He married Virginia Hester Wallace, in April 1930, who died very early in their married life. In July, 1935, the bishop-elect married Kathleen Platt. They have two children.

Mr. Jones was first missionary for Southern Mississippi, 1929-1931; rector of Trinity Church, Pass Christian, Miss., 1931-1936, and since then has been rector of St. Andrew's Church.

Mr. Jones has been deputy to the General Convention in 1934, 1940-43-46; director of Sewanee Summer School, 1939-41; president of the Standing Committee, diocese of Louisiana, 1944 to the present. He is a member of the Board of Regents of the University of the South; he has been serving on the National Council Committee, which is preparing a new curriculum for the Sunday Schools of the Church.

Mr. Jones has accepted his election.

Bishop Mann Dies

Funeral services for the Rt. Rev. Alexander Mann, four times president of the House of Deputies of the General Convention, were held in Trinity Church, Geneva, N. Y., on November 18, 1948. After a solemn procession into the Church the full choir sang the hymn "Ten Thousand Times Ten Thousand." The opening sentences of the burial office were read by Rev. Samuel Edsall, rector of Trinity Church.

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LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and is served by leading national news picture agencies.

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The choir then chanted the "De Profundis," followed by the responsive reading of the 27th and 84th Psalms. The lesson was I Corinthians, XV 20.

After the singing of the hymn, "I Heard a Sound of Voices" (593), Bishop Reinheimer went to the altar to give prayers. Several of them were written by Bishop Reinheimer himself especially for the occasion. Bishop Reinheimer also gave the final blessing; after which the choir recessed to the hymn, "For All the Saints."

Bishop Mann's son, the Rev. Duncan Mann, as well as the rest of his family occupied the front pew. Immediately behind them were representatives of every parish Bishop Mann served. Also in the congregation was Bishop Ward, retired Bishop of Erie, and one of the consecrators of Bishop Mann. Local clergy attending the service were the Messrs. Rev. Herbert W. Lamb, Waterloo; M. Dennis Lee, Seneca Falls; Louis L. Perkins, Auburn; and about 30 pre-seminary students from Hobart college.

Bishop Mann, who died on November 15th at Geneva, N. Y., at the age of 87, retired as diocesan of Pittsburgh in 1944, after having served in that capacity for 21 years. Previously he had been rector of Trinity Church, Boston, which he served from 1905 to 1923.

In 1938 Bishop Mann called on the nation's statesmen to halt the shipment of scrap iron to Japan, thus becoming one of the first Church leaders to warn of the dangers inherent in that policy. In 1928 he supported modification of the Volstead Act to permit the sale of light wines and beer, maintaining that prohibition could not be enforced. In 1917 he was the storm center at the convention of the diocese of Massachusetts when he opposed the admission of women as delegates to the convention; the motion for admission failed.

Bishop Mann was a brother of the late Rt. Rev. Cameron Mann, former Bishop of North Dakota. His father, the Rev. Duncan Cameron Mann, was rector of Watkins Parish, Watkins, N. Y., and his grandfather was a Scottish minister at Caledonia, N. Y. Bishop Mann was ordained in his father's church in 1886.

HOBART GRADUATE

He was the last surviving member of the class of 1881 at Hobart College, Geneva, N. Y. His degrees included doctorate of sacred theology from both Hobart College and the General Theological Seminary, in New York. He held honorary degrees from Kenyon College, Gambier, Ohio; Allegheny College, Meadville, Pa., and from the General Theological Seminary.

In 1923, the Pittsburgh diocesan convention voted to increase the Bish-



"RED DEAN" AND FRIENDS: On his arrival at La Guardia Airport, Dr. Johnson (wearing patriarchal cross) was met by (left to right) the Rev. Messrs. W. H. Melish, J. H. Lathrop, J. H. Melish, W. R. Hampshire, G. C. Graham, J. W. Torok, and W. A. B. Tamburro.

op's salary from \$10,000 to \$12,000. Bishop Mann declined the increase, saying he could not conscientiously accept in view of the small compensation received by many of his clergymen. He later led a successful campaign to raise the minimum salaries for both unmarried and married ministers.

Surviving are two sons, the Rev. Duncan Edward Mann, of Geneva, and Alexander Cameron Mann, of Great Neck, L. I.; two daughters, Miss Eleanor S. Mann, of Rochester, Pa., and Mrs. Casper Benmis, of Chesham, N. H., and a sister, Mrs. Henry D. Ashley, of Kansas City, Mo. His wife, Mrs. Nellie Knapp Mann, died in 1932.

VISITORS

Dr. Johnson Appears in New York

The Very Rev. Dr. Hewlett Johnson has begun his six weeks' tour of the United States and has appeared in New York to state that the Western powers are a greater menace to world peace than the Soviet Union.

On November 14th he delivered a morning sermon at the Church of the Holy Trinity, Brooklyn; in the evening he spoke at the Hotel Pierre under the auspices of a special committee of educators and clergymen.

Long a defender of Russia policies, Dr. Johnson said that Russia wanted atomic power only for civilian uses and that Soviet expansion was merely aimed at safeguarding its frontiers from invasion. "In the main," he said, the nations around the Soviet Union were "deeply grateful" to Russia for delivering them from the Nazis.

Dr. Johnson had been invited to this country by the National Council of American-Soviet Friendship, but was refused a visa by the State Department. Later a welcoming committee of educators and clergymen was set up and Dr.

Johnson was thereupon granted his visa.

Bishop DeWolfe of Long Island had been invited to attend the service at the Church of the Holy Trinity, but sent his regrets. The Rev. John Howard Melish is rector, assisted by his son, the Rev. William Howard Melish.

1949 CONVENTION

Report From San Francisco

By the Rev. Dr. JOHN C. LEFFLER,
Chairman, Local Committee

The diocese of California is anticipating with great eagerness the entertainment of the 56th General Convention of the Church from September 26th to October 8th next year in San Francisco.

Since the Church seems to enjoy turning over this triennial assignment to a new set of amateurs each time, those who are in charge of local arrangements are learning the "hard way," but are having some fun along with the headaches. "281" couldn't be any farther away and there are times when we wish we could shrink the continent, but Dr. Barnes and the others are very wise and patient and we now have our task well past the planning stage.

A convention of this magnitude under modern conditions has to be fitted into the crowded schedule of a popular convention city like San Francisco—particularly when that popularity will be heightened by the events of a Centennial Year like 1949. Therefore the Opening Service will have to be held on Monday instead of the traditional Tuesday and we shall have to finish within the two working weeks scheduled, as another large convention follows ours.

The Opening Service, United Thank Offering presentation, and other large meetings will be held in the Civic Auditorium and the two Houses of Convention will meet in Polk and Larkin Hall.

the Auditorium, which is located on main plaza of the Civic Center. The woman's Auxiliary will take over the new building of California Hall, three blocks distant, where there is a large auditorium and several large committee rooms. Adequate exhibit space will be provided at the Civic Auditorium.

San Francisco is famous for the number and quality of its hotels, so the choice of the headquarters hotel has not been an easy one. However, because of its location on famous Nob Hill (one block from Grace Cathedral), and the graciousness and Edwardian grandeur of its lobby, we have chosen the Fairmont as the residence of the Presiding Bishop. With the Mark Hopkins Hotel just across the street, there will really be two headquarters hotels for those who wish to be near the center. However, San Francisco is a compact city and none of the hotels will be more than a short automobile's ride away from headquarters. There will be ample and good hotel accommodations to suit all purses.

Since this is the first convention held on the Pacific Coast since 1922, and because San Francisco is centrally located, we hope to make much of interdiocesan cooperation so that visitors from east of the Rockies may get a glimpse of the church's life in the Eighth Province. Requests have gone out to our sister dioceses and missionary districts asking that special preparations be made to welcome convention visitors enroute to and from San Francisco. Many will come by motor and those coming by train may want to take time enough to stop over for at least a few hours at various points. There are several different routes for crossing the continent and we of the Far West suggest that you "come one way and go back another."

Reports from all over the country indicate that the Church is welcoming a good excuse for coming West, even though it means more effort, time, and expense than usual. Those of us out here who have had to make the triennial transcontinental journey can't suppress a measure of glee at the rest of our brethren discovering what it does mean to go so far to attend a convention! But our real joy is in the anticipation of the presence on the West Coast of the Church convention assembled near the place where Sir Francis Drake's chaplain first read the English Prayer Book on the western continent.

At any rate, we shall be proud to have the West Coast see that the Church of which we are a part is a great Church, and we dare to hope that our fellow-Churchmen from east of the Continental Divide may be surprised and pleased at what they find of growth and promise in that part of the Church with which they are least familiar.

A.C.U.

Bishop of New Guinea to Speak at Washington Conference

The Rt. Rev. Philip N. W. Strong, Anglican Bishop of New Guinea, will preach at an American Church Union Conference service to be held at the Church of the Ascension and St. Agnes, Washington, D. C., on Wednesday evening, December 8th. There will be Solemn Evensong and Benediction of the Blessed Sacrament at 8 PM and, after the service, an organization meeting for the Regional Church Union group in the Baltimore - Washington - Richmond area.

INTERCHURCH

United Council of Churchwomen

Meeting in Milwaukee, Wis., the week of November 14th, the fourth biennial National Assembly of the United Council of Churchwomen was attended by some 2500 women from 45 states. The United Council:

1. Received the recommendation of the policy committee to put "Protestant-Evangelical" under its title.

2. Voted to ask the members' local churches to sponsor the resettlement of at least one displaced person or family in this country during the coming year.

3. Called upon the forthcoming 81st Congress to admit a more equitable number of displaced persons "without restriction as to their date of entry into the camps or without the present hampering of administrative provisions."

4. Urged "courageous, intelligent, and prayerful support of the United Nations." Asked enabling legislation and adequate appropriations for the specialized agencies of the United Nations; continuance of efforts to reach agreements on atomic energy and conventional armaments; support of the UN Appeal for Children and International Children's Emergency Fund; joining of international trade organizations by the U. S.; strengthening of the UN through provision of an international guard and police force; and American use of the UN rather than unilateral agreements for international understanding.

5. Recommended renewal and adequate financial support of the European Recovery Program in another resolution. In this action the women said ERP had made "tremendous contributions to the physical recovery of Europe."

6. Asked that churchpeople give time to the "rethinking of values" toward the realization that "the waging of peace demands much greater self-discipline, sacrifice, and surrender of sovereignty than either men or government have thus far faced."

7. Reaffirmed actions previously taken for the renewal of reciprocal trade agreements, against universal military training, for civilian control of atomic energy, and against the crime of genocide.

8. Gave vigorous support to Church World Service for sending clothing and other supplies to Europe and Asia.

9. Demanded "wholesome and adequate housing" at prices which families can afford to pay.

10. Called on the government to issue FHA and GI loans on a "non-discriminatory basis" to home-owners and builders.

11. Pledged itself to work for legislation which will provide for slum clearance, low cost public housing, rural housing, and loans for housing research.

12. Reaffirmed its stand opposing the "distinguished man" type of beverage alcohol advertising and drinking scenes in motion pictures.

13. Voted to defer decision on whether the organization would join the proposed National Council of the Churches of Christ in the United States of America.

INTERCOMMUNION

An intercommunion service held at the Milwaukee auditorium on November 18th received considerable attention in the local press when Mrs. Harper Sibley, Episcopalian laywoman and president of the United Council, made public a letter from Bishop Ivins calling attention to the fact that the usual practice of ecumenical meetings was to provide separate Communion services for those who could not conscientiously take part in joint sacramental worship.

The Bishop offered to provide a service at a nearby downtown Church and asked that it be listed on the program of the United Council, but his request was refused. The only attendants at the service at St. James' Church, conducted by Bishop Ivins, were a handful of Churchwomen of the diocese of Milwaukee who had heard of the service through a private letter sent to the clergy of the diocese. The Bishop refused to engage in public controversy with the United Council, and accordingly permitted no other announcement of the service to be made.

Bishop Ivins' letter to the clergy said:

"Pressure is already being brought to bear upon our women to participate in this 'communion service,' and to receive communion.

"Of course, no intelligent or loyal Churchwoman can participate in, nor should she be present at such a service. This fact has been recognized by such world-wide Christian assemblies as the Oxford, Lausanne, Amsterdam and Oslo Conferences, where separate communion services were provided for Anglican and Eastern Orthodox, and, I believe, certain

Lutheran bodies. Following this usage, I suggest that the clergy of the city confer and plan such a service for our women, with Church unity as the intention. . . .

"I don't want to make this letter any more public or general than is necessary, but hope you will explain the matter to any women of your cure who may be contemplating being in attendance upon any of the sessions of this council, or to any who may question why we are not participating in this 'communion service.' Thus shall we avoid a serious flare-up of antagonism, the violation of deep-rooted convictions, and the jeopardizing of studious and well-considered efforts toward Church unity."

Asked by the *Milwaukee Journal* to comment on the subject, Mrs. Sibley gave a reporter a copy of the Bishop's letter and said:

"Those of us who have worked for many years on the ecumenical movement and in the interest of Church unity realize that there are certain steps which some members of some communions find it impossible to take.

"I was faced with this dilemma at the International Missionary Conference in Jerusalem in 1928 whether on Easter morning to attend the communion service in the Anglican Cathedral or go back on the Mount of Olives for a truly corporate communion service. . . .

"It was not an easy decision. . . . The overwhelming conviction came to my husband and myself that we must enter into the larger fellowship of this corporate communion."

RELEASED TIME

N. Y. Supreme Court Upholds Plan

Releasing public school children from classes so that they may attend religious education courses is constitutional in New York State, it was ruled by State Supreme Court Justice Roscoe V. Elsworth.

Justice Elsworth dismissed a petition of Joseph Lewis, president of the Free Thinkers Society of America, who asked that the released time practice be halted.

Mr. Lewis' petition was based on a U. S. Supreme Court decision of last March which resulted from an action brought by Mrs. Vashti McCollum of Champaign, Ill., who contended that public school systems may not be used to assist religious groups in giving instruction about their beliefs.

Justice Elsworth ruled his court could "neither in law nor in conscience hold that the programs here assailed are constitutionally condemned by the McCollum decision," which outlawed religious instruction in public schools.

"In view of the opinion herein expressed that the decision in the McCollum case does not make 'released time' as such unconstitutional," Justice El-

worth wrote, "the programs challenged in this proceeding can only be condemned upon a finding that they are in aid of religion.

"That is the ground upon which the decision in the McCollum case is predicated. This court cannot so find. It believes the New York plan free from objectionable features which motivated the United States Supreme Court to declare the Champaign plan unconstitutional."

At another point in his 10-page decision, Justice Elsworth wrote:

"Fundamental is the right of the parent to rear his child in a particular religious faith, or to rear him as a non-believer if he so elects. Denial of this fundamental right to the parents now exercised through the medium of the released time programs should certainly not be made on speculative grounds."

He said that a reading of the opinions in the McCollum case led to a conclusion that "the constitutionality of a released-time program is to be tested by a consideration of the factual aspects of the particular program under scrutiny."

He said it also "appears that at least five of the nine justices of the U. S. Supreme Court were in agreement upon the proposition that released time as such is not unconstitutional."

Under the Champaign plan, he continued, religious training was given in public school buildings, religious teachers were supervised and approved by school officials, and pupils taking religious instruction were segregated by school authorities according to religious faith.

The New York State education law permits release of pupils for one hour a week for religious classes outside school grounds.

ARMED FORCES

Selective Service Deferment

Requests are being received by the Army and Navy Division of the National Council from theological students, asking for the procedure with regard to Selective Service deferment. The Division has secured full information about this, and supplied the following:

The Selective Service Regulation 622.19, Class IV-D; Minister of Religion or Divinity Student reads, Section (a) In Class IV-D shall be placed any registrant: (1) who is a regular minister of religion; (2) who is a duly ordained minister of religion; (3) who is a student preparing for the ministry under the direction of a recognized church or religious organization and who is satisfactorily pursuing a full-time course of instruction in a recognized theological or divinity school; or (4) who is a student preparing for the ministry under

the direction of a recognized church religious organization and who is satisfactorily pursuing a full-time course of instruction leading to entrance into a recognized theological or divinity school in which he has been pre-enrolled.

In order that a seminarian or student in a college or university may receive a deferment, he must make application to the Local Draft Board when called, advising them that he asks for deferment under the Selective Service Regulation 622.19, Class IV-D, Section (a) 3 or 4, and informing them that he is preparing for Holy Orders and giving the name of the institution where he is pursuing his studies. The Bishop of his diocese and the dean of the theological seminary or college or university must all write the Local Draft Board asking for a deferment for the student or seminarian from Selective Service and the statement must be made that he is satisfactorily pursuing a full-time course of study.

FEDERAL COUNCIL

Biennial Meeting Nears

More than 500 non-Roman leaders of the United States and Canada are expected to attend the biennial meeting of the Federal Council of Churches in Cincinnati, December 1st-3d, it was announced by Dr. Samuel McCrea Carter, general secretary.

Six issues of major concern to the member Churches of the Council are scheduled for extensive consideration at the sessions. These are: the development of a greater lay participation and leadership in the church; ministry to older people; plans for the United Evangelist Advance; programs and policies of the church in the field of human rights; responsibility of the church in dealing with juvenile delinquency; and responsibility of the American Church for displaced persons and overseas aid.

Reviews of the international situation from the church standpoint will be given by John Foster Dulles, foreign policy expert; and Leighton J. Stuart, Ambassador to China.

Another highlight of the meeting will be the submission of a report on the progress made in effecting the merger of the Federal Council and seven other interdenominational groups into the proposed National Council of Churches. This report will be given by Dr. Luther A. Weigle, chairman of the planning committee.

Applications of at least two churches for membership in the Council will be acted upon. These are the Religious Society of Friends of Philadelphia, and the Romanian Orthodox Church in America. A third Church, the name of which was not disclosed, has also applied for membership.

A Layman's Book List

By Gordon K. Chalmers

President, Kenyon College

This is not a systematic survey of books of interest to the layman, but rather a discussion of what I have found some books that I have read within the past year or so, and which I recommend to all Churchmen, lay and clerical alike.

FIRST, four books dealing with a theory or view of history: Arnold Toynbee's *A Study of History* (Oxford, 1947), Tolstoy's *War and Peace* (Modern Library "Giant"), *The Education of Henry Adams* (Houghton-Mifflin, 1935), and *The Sixteenth Century* (Dutton, 1937) by Sir Charles Oman. Toynbee seems to me unnecessarily confined by his definitions; so does Tolstoy, who provided Gandhi with one of his ideas about Christianity. Tolstoy's Christianity is at base sentimental, and his sentimentality shows itself in the historical thesis of *War and Peace* that the decisions of individuals did not affect the course of affairs. Sir Charles Oman has written as the final work of a brilliant career an illustration of the opposite theory, which I take to be the moral one, that if some men at some moments had acted with greater or less heroism than they did, history would, in fact, have turned out differently. Henry Adams wrote skeptical history. Now distressing it is; how annoying. But how necessary to conjure with and how essential to any effort to understand our century. This is a sensitive book, which finds us out where we live. Its last sentence, written in 1905, refers to Adams and his two friends, Hay and King, all born in 1838: "Perhaps some day—say 1938, their centenary—they might be allowed to return together for a holiday, to see the mistakes of their own lives made clear in the light of the mistakes of their successors; and perhaps then, for the first time since man began his education among the carnivores, they would find a world that sensitive and timid natures could regard without a shudder." I hope they didn't come back on the day of Munich.

Paul Tillich's *Systematic Theology*, to be published within a few months by the University of Chicago Press, was read in part as the Easter Lectures at Wesley Hall, and here dealt by the way with this same problem of how a Christian may take history. I think Dr. Tillich would have chosen Oman's book of the four; he used the term "humanist" about himself in the sense in which that noble word applies also to Sir Thomas Oman.

Both Aristotle and Christ held that

truth could better be found in poetry than in history—poetry or fiction or myth. I recommend five books representing or dealing with the effort to find truth in this fashion: Thornton Wilder's *The Ides of March* (Harper and Brothers, 1948); Robert Hillyer's *Poems for Music, 1917-1947* (Knopf, 1947); Robert Frost's two masques, *The Masque of Reason* (Holt, 1945) and *The Masque of Mercy* (Holt, 1947), the one concerned with the central revelation of the Old Testament and the other, of the New; and Werner Jaeger's "Introduction" to Gustav Schwab's *Gods and Heroes* (Pantheon, 1946), an essay whose treatment of the nature and use of stories throws light on their relation to truth.

Also, two books about the time and what may redeem it: Lionel Trilling's novel, *The Middle of the Journey* (Viking, 1947), which defines more accurately what is going on in the hearts of my contemporaries than anything else I have read, and a book by a young

Cambridge graduate who has just joined the Kenyon faculty, *The Pursuit of Purpose* (Falcon Press, 1947). The last is an attempt by a young English officer to set down, while on a troopship returning from the war, what he and his fellow soldiers think about England and the world. As a spiritual and intellectual document it ought to be consulted by any who think seriously about the times.

Finally, *Love* (Morrow, 1946) by Walter de la Mare, containing a rich and penetrating and free and factual treatise on the subject which *Sexual Behaviour in the Human Male* has been thought to treat, but comprehensive rather than one-sided, perceptive instead of methodical, and imaginative rather than smug.

When I scan the best-seller lists of the day, I am reassured that the purpose for which Kenyon College was founded is relevant still. In the words of Bishop Philander Chase, the College was needed a century and a quarter ago to relieve a "literary and religious famine."

An Anglican Attends a Roman Mass

By KATHERINE MORGAN TERRY

THE same Mass, the same Sacrifice, the same priesthood. The magnificence of the Sanctus. The hush at the Consecration. The humble "Domine, non sum dignus." The communicants move forward to the rail. The murmur, "The Body of Our Lord Jesus Christ," though in Latin, translates itself into the wonderful, familiar words in the heart of the Anglican who remains in his pew.

Only a few hours from his last Confession, in a state of grace, and filled with longing to make his Communion, he has sought his Lord in this Roman Church because he is unable, temporarily, to attend his own. With what tenderness must Our Lord enter his heart in Spiritual Communion as he bows before Him and the circumstances that bar him from the Sacrament.

How terribly real this un-holy schism becomes! How heartbreaking is this illustration of our tragic separation.

Studied as an historic fact, or discussed from the theological viewpoint, the separation of the Roman and the Anglican Church is always

an absorbing subject, but within the narrowness of denomination it remains only a subject, its discussion excused by conventional expression of pious desire for the eventual reunion of all Christendom.

Here, however, the Crucified One regards from His altar what man has done to himself and to God. His Body and His Blood which He intends for all the faithful souls in a state of grace is denied to those who man has decreed must not receive, and the hungering soul turns to God in anguished questioning that this should be. The merciful love of God meets the hunger in the heart, but the question goes unanswered.

Our bishops and our priests are holy and wise, and they truly grieve for this disunity, and they work and pray for the healing of the wound, but the simple layman who has so vividly experienced this ecclesiastical ostracism understands, perhaps more fully than they, the actual sin of this condition.

May all Anglicans who have ever known this particular sorrow petition most earnestly in prayer that we may all be one as God would have us be.

Books for a Clerical Library

By the Very Rev. Alden Drew Kelley, S.T.D.

Dean, Seabury-Western Theological Seminary

ANY effort to set forth a limited selection out of past and present books dealing with religion is frustrating both for the compiler and the reader. The concerns of religion, at least the Christian religion, are universal. All literature—poetry, drama, fiction, biography, philosophy, science—all literature which tries to express true insights into man, his nature and destiny, and not just “religious books” may be the tools of those in the sacred ministry. So also, rightly understood, such may be of assistance in fulfilling the exhortation and vow of the ordinand set forth in the Prayer Book, “reading the Holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh.”

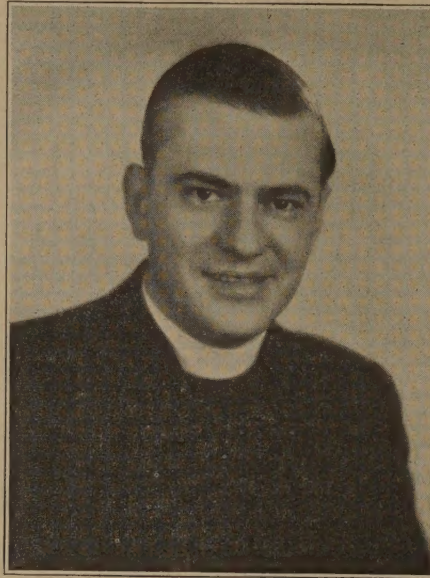
There are a number of useful book lists readily available to the clergy: *One Hundred Books for a Clerical Library* selected by the former Presiding Bishop and published by the Church Congress (1944); *Suggested Books* compiled by the Faculty of General Theological Seminary; similar lists prepared for the alumni of Seabury-Western Theological Seminary, and I dare say other theological schools; the book list of the College of Preachers; and, perhaps most helpful of all, the accessions and bibliographies regularly published by the General Theological Library of Boston, Mass. Rather than add to these I should like to suggest a basic bibliography for a field of theological understanding which is but briefly mentioned, if at all, in most lists of books for the clergy. This may be helpful as a guide to those of the clergy who are ever hopeful that someone will consult them before giving another copy of *The Robe* (I think I had at one time at least six copies), or to friends and relatives who are determined to give us a book rather than a dozen golf balls or a fishing rod which we might really prefer; sinners that we are.

Almost all the lists I have examined omit or mention only in passing books dealing with the Christian view and criticism of the social, economic, and political order. How eagerly the world awaits for a word from the Church in these confused and critical days! And how silent the most of us are!

The following suggestions will be set down in four sections. First, are a few general books, non-theological in character. Secondly, are several books by way of historical background. And thirdly, under the headings of *Anglican*, *Roman Catholic*, and *Other Traditions* are mentioned those books which seem most

significant, of greatest general usefulness, and least dated.

Unfortunately, some of the truly important books are either out of print or hard to get. Where this situation is



DEAN KELLEY: “All literature . . . may be the tools of the ministry.”

known to me, these will be marked with an asterisk. They can often be picked up in shops dealing in used books.

GENERAL

We begin with E. Drucker's *The End of Economic Man* and his *The Future of Industrial Man* (both published by John Day). Following along alphabetically there are the three volumes by Lewis Mumford, *Techniques and Civilization*, *The Culture of Cities*, and *The Condition of Modern Man* (all published by Harcourt, Brace). Gunnar Myrdal's *The American Dilemma*—2 vols. (Harpers) is the work to date on race relations. P. Sorokin approaches the present scene from a sociological (or socio-mystical) viewpoint in *The Crisis of Our Age* (Dutton.)

HISTORICAL

Again in alphabetical order, there is *The Meaning of History* by N. Berdyaev, the great Russian theologian (G. Bles). Cyril Hudson and Maurice Reckitt were together the authors of a good source book, *The Church and the World* (Allen and Unwin). *The Revolt of the Masses** and *Toward a Philosophy of History* (Norton) by Ortega y Gasset are classics and parallel some of Toynbee's views. *Social Implications of the Oxford Movement* by W. G. Peck.

(Scribner's) although limited in scope presents an interesting facet of Nineteenth Century Anglicanism. In A. Schweitzer's *The Philosophy of Civilization* (Macmillan) we learn, so Rev. Joseph Fletcher says, why the author prefers to live in an African village. Next is one of the most widely quoted books of our time, *Religion and the Rise of Capitalism* (Macmillan) by R. Tawney.

A profound and philosophical interpretation of history in one small but easily read volume is Paul Tillich's *The Interpretation of History* (Scribner). And, of course, there is the much discussed *A Study of History*, 6 volumes (Oxford) by Arnold J. Toynbee. Probably the average reader will be content with the one volume summary by D. Somervell. Finally and the must of them all is Ernst Troeltsch's two volumes *Social Teaching of the Christian Churches** (Macmillan).

ROMAN SOCIAL THOUGHT

I begin with some selections characteristic of contemporary Roman Catholic writers because generally speaking this approach is most clearly organically related to their theology and has been for quite a while, in contrast to much Protestant thinking, comparatively little conditioned by the secular presuppositions of our time. On the whole they have presented a consistent and constructive social philosophy and a deep social criticism. This seems to me true no matter how great has been the deviation from theory in countries dominated by the Roman Church.

Christopher Dawson's *Gifford Lectures* (1947), we can take as a starting point. Under the title of *Religion and Culture* there is set forth the key thought of all his work: “Religion is the dynamic element in culture.” His *Religion and the Modern State** and the *Judgment of the Nations* are well known and need no comment. All of these are published by Sheed and Ward.

An American, P. H. Furfey, sets forth in *Three Theories of Society* (Macmillan) a novel and interesting sociological viewpoint. *The Pope's New Order* (Macmillan) by Philip Hughes summarizes much of the material found in the Papal Encyclicals from Leo XIII to Pius XII. And, by the way, the *Rerum Novarum* and the *Quadragesimo Anno* are published with full text in translation under the title of *The Two Basic Social Encyclicals*.

Christianity and Democracy (Scribner)

The Living Church

's) by Jacques Maritain is the work of an ardent "personalist" and anti-utilitarian. A lengthy and careful discussion of the inevitable and age-long tension between Christendom and "the world" is found in *The Church and the World* (Longmans) by Luigi Sturzo. More popular writings are represented by *The Seven Pillars of Peace* (Scribner's) by Fulton J. Sheen and in the works of Gerald Vann, best known possibly by his *Morality and War* (Sheed and Ward); a fine treatment.

ANGLICAN SOCIAL THOUGHT

Coming now to Anglican thought, we will see that with only a few exceptions the bulk of the writers are members of the Church of England. As the political and economic frame of reference in England is far to the left of center so too are more radical Christian social viewpoints has developed there.

B. I. Bell in *A Catholic Looks at His World* (Morehouse) is familiar enough that only a few have grown up to the incisive and uncompromising view there. D. R. Davies shows in *Down Peacock Feathers* (Macmillan) that he takes seriously enough the General Confession in the Prayer Book. Next we come to V. A. Demant who has contributed by three excellent books to our understanding: *God, Man, and Society** (Morehouse), a small but systematic treatment, among the best; *Christianity* (Faber); and *The Religious Prospect* (F. Muller). T. S. Eliot offers a thought provoking book in *The Idea of a Christian Society* (Harcourt). A basic problem is discussed in *Christianity and Property* (Westminster) edited by Joseph Fletcher. The name of Cyril E. Hudson appears again as the author of a good little introductory volume, *Preface to Christian Sociology* (Allen and Unwin).

Malvern 1941 (Longmans) edited by William Temple is the social manifesto of Anglicanism and is indispensable.

One of the English writers best known in this country is W. G. Peck whose *The Divine Society** (S.C.M.) is a milestone in Anglican social thought. *Christianity and Modern Chaos* (Morehouse) is a companion-piece, being lectures delivered originally at the College of Preachers. Maurice Reckitt, long identified with the Anglo-Catholic school of Christian Sociology held each summer for a number of years at Oxford has to his credit one of the classics, *Faith and Society** or its abridged edition, *Christian Sociology for Today** (Longmans). Also of value is *Prospect for Christendom* (Faber) edited by him.

Published by Penguin in this country is the symposium *Christianity Takes a Stand* edited by William Scarlett. A book much neglected but rich in insights is the product of another American author; F. Hastings Smyth: *Discerning*

the Lord's Body (Cloister), a Catholic-Communist appraisal.

The most widely influential of all Anglican writers was William Temple. His *Christianity and the Social Order* (Penguin Special) has been immensely popular. The thinking of a great Christian statesman during war-time is available to us in *The Hope of a New World* (Macmillan).

Reginald Tribe, S.S.M. has made us his debtors by *The Christian Social Tradition*; (SPCK) and A. R. Vidler's *God's Judgment on Europe* (Longmans) suitably closes this sampling of Anglican opinion.

OTHER TRADITIONS

By way of preface to some selections from the writings of others than Romans or Anglicans, I would say that I have intentionally omitted references to those of the Rauschenbush "social gospel" school. It seems to me that the vigor of that "liberalistic" and semi-secularistic approach has disappeared and its proponents become each year fewer and fewer.

The great Swedish theologian Gustaf Aulen had published in 1948 his splendid lectures, *Church, Law, and Society* (Scribner's). Not quite so recent but still new is the question posed by John Baillie in *What is Christian Civilization?* (Scribner's). One of the more alert minds among the "younger theologians" in this country is that of John C. Bennett who undertakes to wrestle with the problem of the relation of the Church and the individual to the social order in *Christian Ethics and Social Policy* (Scribner's). Nicholas Berdyaev, although mentioned before has a quite unique and special contribution to make in *The Destiny of Man** (G. Bles) and in *The End of Our Time*. (Macmillan)

Emil Brunner of the "neo-orthodox" viewpoint, and a Swiss, is the author of two books needful for our understanding of the crucial ethical issues, personal and social. *The Divine Imperative* (Westminster) is an effort to indicate

the contrast of the meaning, in practical terms, between the Christian ethic and all others. *Justice and the Social Order* is a serious attempt to provide a Christian basis for and interpretation of the concept of "justice."

Nathaniel Micklem of England gave us, recently *The Theology of Politics* (Oxford) and a few years ago a small book *The Crisis and the Christian* (S.C.M.).

Successor to William Temple as the Christian statesman of our time is Reinhold Niebuhr. His writings have exercised world-wide influence and are basic to the development of a contemporary social philosophy. Out of many, the following are especially recommended: *Beyond Tragedy** (Nisbit), *Moral Man and Immoral Society** (Scribner's), *The Interpretation of Christian Ethics* (Harpers) and his most recent book, *Discerning the Signs of the Times* (Scribner's). For a month to month account of Niebuhr's thinking, a subscription to *Christianity and Crisis* will do the trick.

J. H. Oldham is the author of *Christianity and the Race Problem** (Doran) and more recently the first volume of the Christian News-Letter books (A. R. Vidler, editor) called *The Resurrection of Christendom* (Sheldon). As editor of the Oxford Conference Books (Willett, Clark) his was a gigantic task and a magnificent achievement. The nine volumes represent the thought of Christian leaders of all the world; indispensable.

The dollar books of Harpers written by Elton Trueblood are admirably brief and exceedingly stimulating. The two best, in my opinion, are *The Predicament of Modern Man* and *Foundations for Reconstruction*.

The above suggestions are by no means exhaustive. They are merely to provide a guide toward a library which will inform the mind, give opportunity for understanding, and inspire the heart of the clergyman who yearns to do his part in carrying out the task of the Church in the world today.

The Presiding Bishop's Book for Next Lent

Things That Matter is the name of the Presiding Bishop's Book for Lent, 1949. It is a compilation of the best writings of the late Bishop Charles Henry Brent, and it will be published by Harper & Bros., on January 19, 1949.

Editor of the book is the Rev. Frederick W. Kates, rector of Christ Church, Oswego, N. Y., who is the author of a short biography published in September by the Student Christian Movement of London; *A Bishop Brent Day Book*, published by the Forward Movement, and numerous articles on the Bishop.

Considered one of the founding fa-

thers of the World Council of Churches, formally organized at Amsterdam, Holland, last August, Bishop Brent is regarded by Churchmen as one of the most distinguished sons of the Episcopal Church. A parish priest in Boston, Mass., until 39 years of age, he was called in 1901 to be the first Missionary Bishop of the Philippine Islands. After duty as Chief of Chaplains, A.E.F., during World War I, he served as Bishop of Western New York until his death in 1929.

The price of the book will be \$1.75, and \$1.50 for ten or more copies.

Christmas Books for Boys and Girls

By Elizabeth McCracken

Associate Editor, THE LIVING CHURCH

AMONG the many good books for boys and girls, published in time for Christmas, there are more religious books than usual. Here will be found presents certain to be acceptable to the children. For the youngest, there are several quite exceptional books. One is *The Angels' Alphabet*, by Hilda Van Stockum, illustrated by the author (Viking Press. \$1.50). Every small child will like it, and so will every grown-up. Each letter begins the name of what one child called a "Bible-story word." Another book for the younger ones is *David and Jean*, by Mrs. A. C. Osborn Hann (Mowbray. Imported by Morehouse-Gorham. \$1.20). This is a delightful introduction to the Church Catechism. *The First Christmas*, by Robbie Trent, with pictures by Marc Simont (Harpers. \$1.00) is another excellent book for the little children. It has 14 full-page pictures in color, and its style is so simple that even the youngest can follow it. *The Animals Came First*, by Jean-

Louise Welch, illustrated by Ruth Carroll (Oxford Press. \$1.50), is the kind of Christmas story of which no one can ever tire—in which the little "beasts of the field" come to Bethlehem first, looking for the Christ Child. Here is a new rendering of an immemorial theme. One more must be mentioned: *Tell Me about Prayer*, by Mary Alice Jones, with pictures by Dorothy Grider after figures by Pelagie Doane (Rand, McNally. \$2.00). This is a new book in the author's "Tell Me about" series.

For the boys and girls who read easily for themselves there also are some fine books. One is *Told Under the Christmas Tree*, a volume in the "Umbrella" series, edited by the Association for Childhood Education, as were the other volumes, and illustrated by Maud and Miska Petersham (Macmillan. \$2.50). This is one of the best of the numerous anthologies of Christmas stories, old and new. *Merry Christmas Book*, compiled by Carolyn Sherwin Bailey (A. Whit-

man. \$1.25) is another good collection of Christmas stories, with Clement Moore's "A Visit from St. Nicholas" the only poem in the book, added in good measure. From England comes a new book by a favorite author. This is *The Star in the East*, by Mary F. Rolfe, author of *A First Book of Bible Stories*. The new book is for older children, who will welcome it (Imported by Macmillan. \$1.75). Another book that will be new to the boys and girls of today comes back into print: *Johnny Blossom*, by Dikken Zwilgmeyer, translated from the Norwegian by Emilie Poulsson more than 35 years ago, and now re-issued with pictures by Ingri and Edgar Paul d'Aulaire (Pilgrim Press. \$2.50). Children of yesterday have loved this charming story and so will children of today.

FOR THE 'TEEN AGE

There are interesting books for the boys and girls who are well into the 'teens. *Young King David*, by Maria King, with an Introduction by the Rev. Dr. Fleming James, illustrated by Steeple Savage (Lippincott. \$2.50) will especially please the boys. The girls as well as the boys will like *Gabriel Was a Troubadour*, a Book for Christmas, by Padriag O'Horan (Mowbray. Imported by Morehouse-Gorham. \$1.75). This is a book of poetry, and that of an excellence which young people will appreciate. The older ones have an anthology also: *A Fireside Book of Yuletide Tales*, edited by Edward Wagenknecht, illustrated by Warren Campbell (Bobbs-Merrill. \$4.00). This is as good as Mr. Wagenknecht's earlier collection, *The Fireside Book of Christmas Stories*.

For those readers who have asked about new, very inexpensive books, to be added to a present of a more costly book, several may be mentioned. First of all, there is a new edition of *A Visit from St. Nicholas*, by Clement Moore, entitled *The Night before Christmas*—as children always do call this famous poem. It is illustrated by Cornelius DeWitt (Simon and Shuster. 25 cts.).

There is *Let's Go to Nazareth*, by Elizabeth Liggett Read, illustrated by Margaret Ayer (Westminster Press. 65 cts.). This is the story of a little boy in Nazareth just before the First Christmas. Another one is *Rosita: A Little Girl in Puerto Rico*, by Jeannette Perkins Brown, illustrated by Elayne Caron (Friendship Press. 75 cts.). All these are very good.

How to Double the Church's Income

By the Rev. FREDRICK L. GRATIOT

I. As a formula it would run something like this:

1942		1948
Pledge	- equals	Pledge
Salary		Salary

In other words, if, in 1942 with a salary of, say, \$2,500.00 per year, you were giving \$1.00 per week to the parish and 20c a week to missions; and if now, with a salary of, say, \$5,000.00 per year you are still giving on the same basis, you have, in fact, cut your gifts to the Church in half. Q. E. D.

II. It is a well known fact that gifts to the Church are deductible on your income tax report; and that if you are in, say, the 25% bracket, a gift of \$1.00 really costs you only 75c because you are giving to the Church. This plan would hardly average 100% increase; but if everyone gave the Church the real net amount (allowing for the tax saving and giving it to the Church) the Church's in-

come would thereby be increased a possible 33⅓%! That would mean in practice that for every dollar you plan to give, add your expected income tax bracket—20%, 25%, 50%—and give your Church the benefit of your tax saving.

III. The third way to double the Church's income is just to double your giving! Simply add together the above factors and realize that doubling your gift is not really costing you double—it is either making it keep up with the changed value of the dollar or it is being discounted by income tax saving. And remember, the gift is double to the Church which pays no income tax.

Test Question on Above Formula: Are the ministers in your Church, clerical and lay, still receiving salaries based on the cost of living in 1942, 1940, 1935? If so, you are in effect reducing their incomes year by year.

Holy Trinity Church Bulletin, Skokie, Ill.

Books and Ideas for Bible Study

By the Rev. Carroll E. Simcox

Book Editor, THE LIVING CHURCH

IN THIS article I want to present a short listing of books that should be helpful to anybody undertaking to teach an adult Bible class or do some serious study of the Bible in his own. But before we get down to bibliography I have one or two ideas to submit about the class itself. It happens that I have begun teaching such a class this fall, with results thus far that are reasonably gratifying; and it may be that you can get as good or better results from using the following ideas.

To begin with, you have to assume a complete total ignorance of the Scriptures on the part of your pupils—whatever their age or stage of knowledge or other matters. If they are run-of-the-mill Episcopalians they know nothing either in the Bible or about the Bible. Unfortunately, that is a perfectly reasonable assumption.

This being true, you will find it very helpful I think, if not utterly imperative, to give some preliminary instruction before you get down to the reading and study of the Bible itself. You may well devote two or three sessions at the outset of the course to a general review of such matters as: how the books of the Bible came to be written, and when, and by whom; the history of the text of the Bible; the question of inspiration; the relevance of the Bible to life today. The bibliography that follows you will have listed some books that will help you in preparing this stage of the course.

Then you have to make a very important decision between two alternatives: whether you are going to study the Bible intensively or extensively. It isn't an easy decision, and it cannot be avoided. If you choose the intensive course, you may be able to do much in the way of opening up some particular part or parts of the Bible; but what of the rest you must leave untouched? Or you choose the other alternative, there is the danger of reading much and learning and inwardly digesting little.

In my own class I am straddling the issue—and getting away with it! I think you can do the same. The class meets once each week, for one hour. We spend the first half hour on a book of the Old Testament, the second on a book of the New. We have started with Genesis and St. Matthew. I will not argue that these are the best possible choices; but it does seem not too illogical to make a beginning in the beginning of each of the Testaments. We are concentrating, in class, on the chapters that are topically most important. The class

is asked to read the rest of the text during the week, and bring any questions to the class that come up in their reading. From Genesis and St. Matthew we shall move on to the historical books and St. John; from there to Job and Romans; from there . . . ? "I do not ask to see the distant scene." But according to this schedule and our present pace we should make a fair coverage of at least some of the crucial portions of the Bible in the course of a year, while at the same time we are getting some detailed exegesis done in the sessions of the class.

Everybody has his own way of teaching, and everybody has his own peculiar local circumstances to deal with, so I shall offer no pedagogical tricks or magic answers to such riddles as: a time when everybody can come, how you are going to handle the Anglo-Israelite or the pyramidologist if he shows up, etc.

Here are the books I would especially recommend. There are no doubt very many others, equally good or better than these, which I do not mention, either through my ignorance or forgetfulness of them. But the following are very good:

CONCORDANCES

Either of the following is satisfactory: Young, *Analytical Concordance of the Bible*. New York, Funk and Wagnalls.

Strong, *Exhaustive Concordance of the Bible*. New York, Abingdon-Cokesbury.

THE LIVING CHURCH RELIEF FUND

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Previously acknowledged	\$ 10.00
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Previously acknowledged	\$5,231.39
Episcopal Business Women's Guild, Kansas City, Mo.	10.00

\$5,241.39

Overseas Relief

Episcopal Business Women's Guild, Kansas City, Mo.	\$ 10.00
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BIBLE DICTIONARIES

Davis (revised by Gehman): *The Westminster Dictionary of the Bible*. New York, Westminster Press, 1944.

Smith: *Smith's Bible Dictionary*. Manners and customs, biography, geography, etc. New York, Revell.

GENERAL BACKGROUND BOOKS

Parmelee, *A Guidebook to the Bible*. New York, Harpers, 1948. The latest, and one of the very best, general historical introductions to and analyses of the various books of the Bible.

Burrows, *An Outline of Biblical Theology*. Analysis of the basic faith that underlies the Bible. New York, Westminster Press, 1946.

Matthews, *The Religious Pilgrimage of Israel*. An informative sketch of the development of the religion of Israel. New York, Harpers, 1947.

Oesterley and Robinson, *Hebrew Religion: Its Origin and Development*. Covers same ground as Matthews' book listed above, but somewhat less suitable for continuous reading and more suitable for reference. London, SPCK; latest reprint, 1944. Distributed in USA by Macmillan.

GENERAL COMMENTARIES

To list good commentaries for each book of the Bible would run this out to an impossible length, so I mention one comprehensive commentary on the Bible which, to my mind, is incomparably the best for general study purposes. It is now getting on in years, but still fresh. This is Dummelow's *One Volume Bible Commentary*. Macmillan has recently re-issued it—price \$4. This is probably the best investment anybody can make in Bible literature.

TEXTS AND TRANSLATIONS

Advice here is probably superfluous. I still think the old A. V. has its points for general Bible reading and study as well. The instructor might want to have at hand one of the modern translations to help clear up any uncertainties as these arise in the discussion. But if you study the Epistles there is one translation—really a liberal and amazingly apt paraphrase—that should be immensely helpful, and that is Phillips' *Letters to Young Churches* (Macmillan). For a complete modern translation of the Bible there is nothing better than *The Bible: An American Translation*, published by the University of Chicago Press.

Biblical Illiteracy

THE Episcopal Church is a Biblical church, but the Biblical illiteracy of Episcopalians is a scandal. *Skandalon* is a good Biblical word, meaning "a stumbling-block." The Biblical illiteracy of Episcopalians is a stumbling-block and a very grave and grievous obstacle to our growth in grace as individual Christians and our growth in power as a Christian body.

"Bible Sunday," the second Sunday in Advent, is still one week in the future, but we should like to discuss this scandal editorially in this issue of THE LIVING CHURCH, for two reasons: first, because this is our Christmas Book Number; and second, because if we begin now to do some sober and prayerful thinking about the scandal — its cause and its cure — we might be ready, when Bible Sunday comes around, to start doing something about it in our parishes.

The Anglican Communion is probably as thoroughly Biblical an expression of Christianity as any known to man. Need we rehearse the claim? Long before the Reformation, the Church of England and the people of England manifested a special zeal for the Scriptures. Wycliffe's attempted "reformation" of the Church was projected along the line of a return to the Gospel, and though it proved abortive it started something, or kept alive and advanced something, in the life of English Christianity which can only be described as a Biblical protest against an anti-Biblical ecclesiastical tyranny.

But it was the English Reformation that made Anglicanism "thoroughly Biblical" in its modern sense. "Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite and necessary to salvation" (Article VI). This is not Calvinism nor Fundamentalism, but straight Anglicanism.

Every Churchman knows that the Authorized Version of the Bible is an Anglican gift to Christendom, and every Churchman knows that much more than half of the actual content of the *Book of Common Prayer* is Scripture. Probably no Christian of any other communion hears as much reading of the Bible when he goes to church as does the Anglican. Many a Biblical illiterate among us, paradoxically, makes a strong point of this biblicism when he commends his church to others!

If the average Lutheran has his wit and his wits about him when he listens to the average Episcopalian making this familiar boast, he can have some real fun with our man by challenging him to a Bible quiz.

The state of the case is this: we are the most Biblical Church, as a Church, in Christendom. And

we are, as a people, shockingly ignorant of the Bible. The cause?

Surely we need not go searching for a recon- and remote explanation. There can be only one cause: we have not "read, marked, learned, and inwardly digested." We do not teach the Bible in our churches and schools: we simply toy with it. And "toy" is the right word: sand-boxes are toys, and so are most of our teachers' and pupils' "aids" we have seen. Moreover, the toys are used in a toying manner and spirit. We do not inculcate in our children the habit of daily reading and weighing the Scriptures. We who are parents do not set the necessary example ourselves. We treat the Bible with reverent gingerliness or with cavalier lightness of touch when we treat it at all.

To be sure, we still have the Creed to keep "orthodox." But we wonder about the efficacy of that. There is some good reason in Christian history to believe that an orthodoxy that is not quickened and inspired and vitalized by the Word of God, which is "sharper than any two-edged sword, piercing even to the dividing of soul and spirit," is doomed to be a sterile orthodoxy indeed. Canon Lloyd of Winchester calls the Bible, in a flashing phrase, "the Book of the living energies of God." Certainly the Bible is a divine energizing power in the lives of Christians when it is made the daily fare of mind and spirit. We neglect it to our own incalculable loss.

The calling of Anglicanism in the world is to live by and to manifest a Biblical Catholicism. It can be that only if, as, and when Anglicans are "Bible Christians." If the Anglican Settlement of four centuries ago was right in its premises, we can be truly Catholic only as we are truly Biblical.

But this is probably most heartily agreed to, in theory at least, by all our readers. Nevertheless the scandal remains among us. We need to repent, rather than to argue the matter. We honor the Scriptures with our lips and not with our minds and hearts. The cause of our condition we have stated; it is simple: that we do not apply ourselves to the prayerful, regular, and intelligent reading of the Bible. We profane the Saga of our salvation by dabbling in it.

The cure is as simply stated as the cause. It is a turn about-face: to change our will and our ways; to make a fresh beginning, with a prayer for the assistance of the Holy Spirit and the grace to persevere.

We can do that and we must do that as individuals: each one by himself. And now we have a plan to submit to the parish clergy and parish leaders. We know of very few parishes where there is such a thing as an adult Bible class. That is a shocking confession to make in print, but it is the truth. Then why not start such a class? Bible Sunday 1948 would be

od a time to begin as any. Let the sermon that morning be at once a summons and an invitation. In meantime let the rector and his assistants take counsel. In an article elsewhere in this issue our Book Editor presents a list of books that the teacher and members of a Bible class will find helpful.

This should not be an impossible or even difficult object in any parish or mission anywhere in the church. The Bible is surely the most fascinating of books. The teacher need not be a Biblical scholar—he need be only a diligent student of the Bible—guide others to “the heaven-drawn picture of Christ, the living Word” that shines forth from pages.

God can remove this scandal from us if we will give Him the chance. We need only to acknowledge our truly sinful “ignorance and contempt of His Word” and humbly and boldly make a beginning.

If we want God to revive His Church, beginning with us, this seems to be one of the very first things we must ask and require of us.

Dubious Degrees

DO YOUR friends laugh when you enter the pulpit without a scarlet hood? You, too, can become a Doctor of Divinity in a few easy lessons of correspondence and for a “nominal” fee. You may also become a Doctor of Psychology (Ps.D.) or a Doctor of Metaphysics (Ms.D.) in the same painless manner. We won’t tell you where, because we don’t believe in giving publicity to dubious educational ventures; but you can find out by reading the advertising columns of one of our contemporaries.

Every year about this time, THE LIVING CHURCH ANNUAL receives impassioned pleas from one or more members of the clergy to have such a degree recognized, generally from an institution that is a college or university in name only. The answer is invariably, No. The ANNUAL does not recognize degrees, honorary or earned, unless they are from institutions of higher education recognized by legitimate educational accrediting associations or listed in the Educational Directory of the U. S. Office of Education. Others may give degrees to their hearts’ content, under the lenient laws of some of our states; but they will not be recognized by THE LIVING CHURCH ANNUAL, which, with THE LIVING CHURCH itself, was one of the first publications in America to expose the “degree mill” racket many years ago.

Some time ago, one of our most talented contributors submitted an article on The Worship of the Holy Academic Hood. He pointed out that, by passing the proper honorary degrees, a clergyman could have a hood of the proper color for every church season, though he might have to enter such fields as pharmacy or dentistry to complete the cycle. We rejected the article as being too flippant, and as reflecting upon the entirely legitimate practice fol-

lowed by most of our colleges, seminaries, and universities of conferring degrees *honoris causa*. Despite occasional abuses, this is an appropriate method of honoring men and women who have made notable records in some field of learning or public service.

But we do not admit to our advertising columns, nor recognize the degrees awarded by, “schools” that seem to be set up mostly to snare the vain or unwary in a manner that may be legal but that hardly seems to us to deserve encouragement.

Released Time

WE REJOICE at the decision of a New York court that the system of “released time” for religious education in this state is constitutional. The New York system differs from that ruled unconstitutional by the United States Supreme Court primarily in the fact that the instruction is not given in the public school building, but pupils are dismissed early in order to receive instructions elsewhere under religious auspices.

But the matter is not finally settled. The plaintiff in the New York case has indicated that he will appeal, and there is another case pending on somewhat different grounds. Moreover, to the layman in legal affairs the finding of Judge Elsworth is itself somewhat disturbing, for in summing up his decision he observed that “the programs challenged in this proceeding can only be condemned upon a finding that they are in aid of religion,” adding: “The court cannot so find.”

Does the Constitution, then, forbid use of public facilities for anything that is “in aid of religion?” Did the founding fathers really intend to destroy any semblance of public endorsement of or sympathy to religion? We cannot believe so, and we think the whole question of separation of Church and State has gone so far afield that some of its interpretations today verge on the absurd. Carried to their logical conclusions, they would make impossible the employment of chaplains in the armed forces and the maintenance of chapels on army bases or in government hospitals.

Moreover, if it is forbidden to teach religion in public schools, or on public school time, what is the case when the shoe is on the other foot? Should it not be equally forbidden to teach civics or political science in a parochial or Church school? Why is one a violation of the principle of separation of Church and State, and not the other?

The New York decision is a refreshing example of a sane approach to the subject, and is encouraging to those who believe that religious education is both constitutional and desirable. But we think the whole problem of Church and State in relation to education needs a considerable amount of re-thinking. We would even go so far as to say that if the Constitution excludes God from the public schools, then the Constitution should be amended to permit Him to enter.

Ecumenicity or Pan-Protestantism?

MILWAUKEE has recently been the scene of the fourth biennial assembly of the United Council of Churchwomen, and our news columns report many forward-looking actions taken by the meeting. Members of the Episcopal Church have been prominent in the deliberations of the assembly, led by Mrs. Harper Sibley, president of the United Council and a member of the National Council of the Episcopal Church.

Churchpeople in general, we believe, would like to associate themselves with constructive thinking on social, economic, and international affairs, and with the principle of interchurch coöperation on such matters. However, many loyal members of the Episcopal Church are reluctantly coming to the conclusion that the United Council of Churchwomen does not care to adhere to the broad road of ecumenicity, preferring the narrower way of "pan-Protestantism."

Two events of the Milwaukee meeting highlighted the religious bias of the United Council. One was the refusal of those in charge of arrangements to list in its program a corporate Communion for women of the Episcopal Church held concurrently with an interdenominational corporate Communion which some members of the United Council could not conscientiously attend. The other, making explicit what was implicit in the first action, was the adoption of the adjectives "Protestant-Evangelical" as the official description of the United Council. This direct rebuff to many thousands of Anglo-Catholic, Polish National Catholic, and Orthodox Churchwomen seems to us to place the United Council upon a religious ground too narrow for most members of the Episcopal Church. THE LIVING CHURCH has long supported coöperation with Protestant Churches in interchurch agencies, and we shall continue to do so. However, the United Council of Churchwomen is not an interchurch agency, but a voluntary organization in which neither the Episcopal Church nor any other Church is officially represented. If the United Council persists in a policy of excluding the Catholic interpretation of religion, we doubt that many Prayer Book Churchwomen will be interested in it.

Bishop Ivins of Milwaukee wrote privately to his clergy some months ago, asking them to inform the women of their congregations who were planning to attend the assembly that, in spite of the attitude of the United Council, a means would be provided whereby loyal Churchwomen could participate in the Holy Communion with the intention of the unity of Christendom at the same time in the same city. A local newspaper, misunderstanding the purpose of his letter and the whole character of the relation between a Bishop of the Episcopal Church and his people, headlined a story on page 1: "Bishop Ivins Forbids 'United Communion'—Many Episcopal Women Disregard Edict and Take Part in Rite at Convention Here." In the Episcopal Church, bishops do not

issue "edicts" to their laypeople. The Church's laws are adopted by democratically constituted bodies composed of both clergy and laity. And we suspect the newspaper was quite mistaken in applying the adjective "many" to women of the diocese of Milwaukee who attended the interdenominational service.

In his letter, Bishop Ivins drew attention to the practice which has been followed at most of the great World Conferences, including the World Council of Churches at Amsterdam, of respecting the convictions of all groups on the question of sacramental worship. It is a source of great disappointment to Catholic-minded Churchmen that the United Council of Churchwomen chooses instead the way of intolerance toward those of differing convictions.

Clergy Salaries

WE AGREE with the *Churchman* that clergy salaries are inadequate, and that, with prices constantly going up and with general increases in wages, "salaries of parsons have shown no startlingly similar trend." But we are unable to follow our countrymen when it sees grounds for congratulation at the adoption of a minimum ministerial salary of \$2,200 by the Presbyterians in New York State. Our own minimum stipend for missionary clergy in the diocese of New York—\$2,400 and quarters for a single priest, \$2,800 and house for a married one—is fortunately above that level. But it still is not enough, and few dioceses and fewer missionary districts even approach the New York level.

There is a Biblical saying that ought to be self-evident to vestries, mission boards, and diocesan finance committees: "The laborer is worthy of his hire." By the very nature of his vocation, the clergyman is not a self-seeker. We have never heard a priest threaten to strike for higher wages and shorter hours. We hope we never shall. But he is nevertheless a skilled professional man, with years of training equivalent to those of a lawyer or doctor. He is expected to be a leader in the community, and to live modestly but in accordance with its best standards of living. He has to maintain a car, keep his wife in suitable clothing, and educate his children.

Is your rector receiving sufficient salary to live in the style that you are accustomed to expect of him? Are the mission clergy in your diocese able to carry on their ministry without being nagged by financial worries? Particularly, have their salaries been increased in recent years to keep pace with the rising cost of living, from which they are no more exempt than anyone else?

We urge every vestry, every mission board, and every diocesan executive council to ask itself these questions, and to take prompt steps to bring clergy salaries into line with contemporary conditions. There is no business or profession can the Biblical words be more aptly applied than to the workers in the Lord's Vineyard: "The laborer is worthy of his hire."



BOOKS



The Rev. CARROLL E. SIMCOX, Editor

Anglicanism and Union

CHRISTIAN UNITY: *The Anglican Position.* By G. K. A. Bell, Bishop of Chichester. London: Hodder and Stoughton; New York: Morehouse-Gorham. 1948. Pp. 192. \$2.10.

The purpose of these lectures of the bishop of Chichester, delivered at Uppsala, in 1946, is to "set out some of the fundamental facts in the relationship of the Church of England to other Christian Churches, from the Reformation to the present day." He sees the uniqueness of Anglicanism in its "combination of the Protestant and Catholic factors in the same body." He quotes with approval the saying of T. S. Eliot, "It would be very poor statesmanship indeed to envisage any reunion which should not all ultimately within a scheme of complete reunion." He rejoices in "the wisdom of the Church of England in retaining . . . the primitive Catholic tradition, including the Apostolic Ministry, consummated in the Episcopate, while refusing to unchurch those who lacked this through no fault of their own." He considers that the Tractarian teaching—that the Sacraments as the means of grace depend on a Bishop standing within the Apostolic Succession, and that the lack of this Succession necessarily unchurches a body of Christians—was a novelty in Anglicanism, and has had too great an influence on Anglican thinking in connection with reunion.

Since the Bishop builds a great deal, as regard practical reunion projects, on the foundation laid in the first chapter, it is well to examine his position carefully. In the first place, the appeal of the Church of England as a Church, and of post-Reformation Anglicanism, has not been to the divines of the Reformation period or even to the far greater theologians of the 17th century, but to the Fathers and Councils of the undivided Church. They, with virtual unanimity, insist on the absolute necessity of ordination by Bishops of the Apostolic Succession. If we refuse to abide by the consensus of primitive Catholic teaching, what becomes of our alleged Catholicity? Is the language of the Prefaces to the English Prayer Book and the Canons and Councils mere advertising, "window-dressing?" Or is the appeal to the authority and tradition of the ancient Church to be taken seriously?

Secondly, the Bishop does not appear to notice sufficiently the stress which these Anglican writers lay upon necessity, "unavoidable necessity," as alone

excusing and validating (after a fashion), ordination by others than Bishops.

More useful are the chapters which follow, tracing the relations of the Anglican Church with the Protestant Churches in Europe, (including a large



DR. BELL: *Traces the relationship of the Anglican Church to other Christian Churches.*

measure of intercommunion), with the Roman Catholic Church, and with the Orthodox and other Eastern Churches. While the Bishop cites the "*Memoirs of Gregoris Panzani*" and refers to the mission of Dom Leander a Sancto Martino, he neglects to notice the testimony of this acute papalist observer to the effect that the English Protestants (Anglicans) believed that without the hierarchy of Apostolic Succession the Church would not only be obscured but would lose its nature and substance, and that the continental Protestant Churches had become "schismatiques" in virtue of their rejection of it. His account suffers, on the historical side, from a certain onesidedness, of course unintentional, in the presenting of the evidence.

There is a good historical account of Anglican relations with the Protestant Churches of Great Britain and with non-Episcopal Churches overseas, also of the ecumenical movement as a whole. The theological comments and suggestions are not equally happy. The author, of course, approves of the South India scheme—for South India, not for England—and accepts the fantastic theory of Canon Quick that because the Church is divided, all ministries are partially invalid, whatever that may mean.

As the book proceeds, we subtly slide from the classical Anglican insistence on a ministry of divine institution (in its essence) to a ministry recognized all

around; from possible exceptions to Apostolic Succession "in maimed" and "ailing" Churches, to a mutual ordination, which would have shocked the most Protestant Anglicans of past centuries, and from the faith and practice of the undivided Catholic Church to the vagaries and ambiguities of the South India Scheme and similar projects. He has forgotten the saying of Eliot, with which he began, and approves of schemes of unity which would give an Episcopate (in name) to the Protestant segment of Christendom, while hopelessly and permanently alienating the other three quarters (not only Rome but the Orthodox Churches, etc.), and leaving an emasculated Anglicanism stranded on the Protestant side of the gulf.

WILLIAM H. DUNPHY.

God in Christ

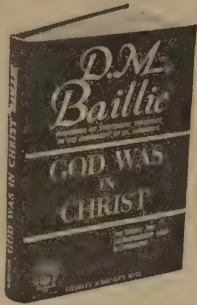
GOD WAS IN CHRIST. By D. M. Baillie. New York: Charles Scribner's Sons, 1948. Pp. 213. \$2.75.

This is unquestionably one of the important theological books of our decade. Its subsidiary title, *An Essay on Incarnation and Atonement*, indicates its majestic theme. The author is master of the whole range of theological thought from the Greek Fathers to Barth and Niebuhr, including contemporary Anglican writers. The book is, in fact, an attempt to orient our somewhat confused theological era once again in the great certainties of the Christian faith. In Dr. Baillie's volume the classic orthodoxies of Christian history come to life for the man of the 20th century. Nor need a reading of this book be limited to specialists. Dr. Baillie has the rare gift of combining technical learning with pedagogic insight. He speaks much in parables.

Dr. Baillie's central clue to the doctrine of the Incarnation is itself a simple analogy. At the heart of all truly Christian living, so he argues, we meet a paradox—the paradox of grace, the paradox of being responsible and free, yet, at the same time, bound and under compulsion. "My actions are my very own. . . . When I make the wrong choice, I am entirely responsible, and my conscience condemns me. And yet (here is the paradox) when I make the right choice, my conscience does not applaud or congratulate me. I do not feel meritorious or glow with self-esteem—if and in so far as I am a Christian. Instead of that I say: 'Not I, but the grace of God.' Thus while there is a human side to every good action, so that it is genuinely the free choice of a person with a will, yet somehow the Christian feels that the other side of it, the divine side, is logically prior." (page 116)

To see how this paradox may help to unveil the mystery of the supreme paradox of the two "natures" of Christ—very God and very man—the reader

DONALD M. BAILLIE'S



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must follow Dr. Baillie's full argument. He will find passed in review the whole tangled history of Christology, from the wrestlings of the Nicene and Chalcedonian Fathers with the early heresies to the latest debates between the neo-orthodox and the "historical Jesus" radicals. Dr. Baillie himself is consciously, and even vehemently, catholic-orthodox. Not the least of his services to some of those who are bewildered by our 20th century theological revolution is the calm way in which his fresh modern insight into the grandeur of the once victorious classical doctrine of the Incarnation can harmonize some of our apparently irreconcilable contemporary points of view. Even Liberalism, with its "historical Jesus" in place of the Christ of faith, is accorded a niche (a theologically careful guarded one, to be sure) in Dr. Baillie's masterly comprehension.

Incarnation leads, of course, on to Atonement. Here the analogical clue to the former doctrine serves a second time to help in answering the great questions. Space does not permit detailed analysis or criticism here. The work of Christ no less than His person, is reinterpreted and made meaningful.

The book will, undoubtedly, receive the attention of scholars for years to come.

THEODORE O. WEDEL.

Lindbergh's Credo

OF FLIGHT AND LIFE. By Charles A. Lindbergh. New York: Scribners 1948. Pp. 56. \$1.50.

Mr. Lindbergh was the victim of a smear crusade some years ago which was lamentably effective, with the result that the denizens of the salons of the "liberal" almost automatically sniff disdain for anything he has to say. Multitudes will let this little book pass by solely because their globalistic and pinkish mentors have assured them that Mr. Lindbergh is a fascist.

If you will defy the taboo and read it yourself, I cannot promise you that you will cry, "a Daniel come to judgment." There is certainly nothing original in Lindbergh's thesis that scientism is not enough and that except modern man shall repent he must perish. Every Christian knows that. But there is a peculiar incisiveness in his indictment of the faith in Science as salvation by which modern man has vainly sought to find his peace.

We may well hope that his little book will be widely read, and judged on its merits and demerits and not on the silly and groundless prejudices against the author which I have mentioned. It is very good and salutary as far as it goes: but once we have been told that only a true religion can save us from destruction we must get on from that to find the true religion.

C.E.S.

Inge on Mysticism

MYSTICISM IN RELIGION. By W. R. Inge. Chicago: The University of Chicago Press, 1948. \$3.50.

Despite his own doubt that "a very good man ought to write a book," this is probably the best study of mysticism which Dean Inge has written, and is certainly far superior to his *Christian Mysticism* published in 1899. In his old age the former Dean of St. Paul's has acquired both a breadth of sympathy and a depth of understanding which enable him to go to the heart of mysticism in a way which makes the earlier work superficial by comparison.

In the present work the author has come to see that a mysticism which seeks God beyond all positive images and ideas is not the desire to annihilate the world in a formless void, but rather the mind's giving up the attempt to possess God in order that it may be possessed by him.

We think it significant that Dean Inge has come to this deeper understanding after a closer study of Eastern Orthodox and Oriental mysticism, mentioned in the preface as having been the subject of much of his reading in recent years.

The main body of *Mysticism in Religion* is concerned with the necessity of mysticism to a living religion and with the philosophical and metaphysical problems involved in the tension between mysticism and institutional religion. In this section Dean Inge discusses the authority of mystical experience, the mystical element in the New Testament, the relation of the mystic intuition of the unity of the universe with God and in God to personality and the values of diversity, the problem of time and eternity, and the tension between mysticism on the one hand and myth, symbol, and dogma on the other. The remainder of the book consists of a series of separate essays on Greek mysticism, mediaeval and English mystics, and the philosophy of mysticism, a very provoking discussion of Western man's spiritual future entitled "Watchman, What of the Night?" and an admirable essay on Plotinus.

A brief review cannot give fair comment on a work covering so vast a field, save perhaps to say two things. The first is that, vast as the field may be, the author is seldom superficial, and has managed to pack an astonishing amount of profound and stimulating thought into a relatively short space without ever being dull or merely technical. The second — our one serious criticism of the book — is that like so many students of mysticism, the Dean has an inadequate appreciation of the sacramental point of view, in which respect he lacks the all-

embracing profundity of an Evelyn Underhill.
ALAN W. WATTS.

A Book That Sings

THREE SPIRITUALS FROM EARTH TO HEAVEN. By Allan Rohan Crite. Cambridge, Mass.: Harvard Press, 1948. \$3.95.

To create Heaven pictorially between two covers is not an easy task. It is much less so when the artist must also express the emotional drama, melodic richness, and mystical element of the Negro Spiritual.

In this book of illustrations, Mr. Crite's capable artistry has given us the benefits and understanding gained from his birthright. The three hymns, *Nobody Knows The Trouble I See*, *Swing Low Sweet Chariot*, and *Heaven*, have not been oversentimentalized, made light of, or misunderstood.

Every pen and brush stroke nobly carries the feeling of the surging soul after the Beatific Life. The technique is excellent, and the composition carrying the theme, pattern, and contrasts, has vitality, power, and imagination.

This book is a collectors' item — to keep and look at often. It is a book that sings!

DOROTHEA G. SCHON.

A Great Religious

THE LIFE AND LETTERS OF FATHER ANDREW, S.D.C. Edited and compiled by Kathleen E. Burne. London, Mowbray, and New York: Morehouse-Gorham, 1948. Pp. 239. U.S.A. price, \$4.35 (English price, 12/6)

Fr. Andrew (1869-1946) was born of pious evangelical parents, went to Oxford, and became (in 1894, at the age of 25) one of the founders of the Society of the Divine Compassion, a religious community of the Church of England.

The author of his life and the editor of his letters (they take up two-thirds of the book) tries to tell us something about Fr. Andrew and introduces us to him through his letters. Although her source material was apparently limited, she has not failed in her purpose. We do learn something about Fr. Andrew, and we are introduced to him; but that is all. As she points out, one had to know Fr. Andrew. The book makes one wish that one could have known him, for evidently he was one of those rare holy persons from whom Christianity could be "caught." The book, as a whole, only exposes one to him; but there are some places in the book where his faith is almost catching, for occasionally Fr. Andrew does write with fire and does burn his way into one's heart. Sometimes he is colorful ("the congregation looked like tomatoes ripened in the sun") and even



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Three New Tracts

The following three tracts are all by the Rev. William C. R. Sheridan, rector of St. Thomas' Church, Plymouth, N. H. They may be obtained directly from him, at the prices quoted below.

EPISCOPALIANS: *What Are They and Where Do They Come From?* 5c per copy, 3c in lots of 100 or more. A brief sketch, in popular and very readable form, of the genealogy of the Anglican communion. Very useful to put in the hands of who has never been educated beyond the Henry VIII-our-founding-father stage, to give him the beggarly dimensions and to whet his appetite for more information.

FOR HIGH SCHOOL BOYS ONLY! 10c per copy, 12 copies for \$1. The purpose of this tract is to put the priesthood as a vocation into the mind and imagination—and high esteem—of the adolescent boy. Written in a straight-from-the-shoulder style which should get home to the average lad, at the same time it reserves the sacred dignity of priesthood. This tract effectively meets a real need.

THERE ARE THIRTY-FIVE MILLION OF US! 10c per copy, 25 for \$1.50, 100 for \$5. An interesting and instructive outline of the world-wide spread and present universality of the Anglican Communion. Fr. Sheridan has packed an admirable amount of vital information into 15 pages. He disposes of a number of common fallacies, such as the notion that Anglicanism is for Anglo-Saxons only. Many communicants as well as inquirers should read it.

C.E.S.

Maude Royden's Story

A THREEFOLD CORD. By Maude Royden. New York: The Macmillan Company, 1948. \$2.

Maude Royden in her late sixties married Hudson Shaw, 17 years older than herself. This book is the story of their love written, partly to justify this tardy fruition; partly in tribute to her late husband; and most particularly to explain the tenderly protective, strangely interesting relationship that existed for 43 years between herself, "the man," and Effie, his talented, fear-ridden wife, whose mental condition, following two years of insanity after the birth of her son, had "inevitably forced upon" him "a completely celibate life." Maude Royden and Hudson Shaw lived in the

same house, or in houses adjoining, worked together in deepest devotion, but "From the beginning there were the three of us. That made possible everything that was impossible. Hudson and I knew that we must always think of



MAUDE ROYDEN: "There were three of us."

life as including all three. We must never think of any other relationship than this. This was to be our life, Hudson, Effie, and I."

Maude Royden and Hudson Shaw are well known in this country, Effie, "that strange, frail and lovely personality," not known here at all. Old friends who have read the Royden and Shaw books over a long period of years or heard them speak, new friends who meet them in this volume for the first time, will recognize and honor the integrity of character in all three of them presented in these pages. "Looking back on my own life I say with conviction, 'I regret little, I would change still less.' In our threefold life each of us gave and each took. And all of us were the richer for the giving. Hudson and I by Effie's giving as well as Effie by ours." "We had had 43 years of work and love and we had been married eight weeks and three days. For all this I thank God." Maude Royden is alone now but she has given us in intimate sincerity the record of three valiant souls. PORTIA MARTIN.

Story of a Priest

CRY, THE BELOVED COUNTRY. By Alan Paton. Scribner's, 1948. Pp. 278. \$3.

Here, at last, is a fictional picture of Anglicanism and the priesthood that is understanding, sympathetic, and spirit-

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ually profound. That alone would be distinction in a field inhabited by tissue-paper parsons and impossible religious, but it is only incidental to the excellence of Paton's book.

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But Paton has not written a sociological tract. Nor is it properly a tragedy, except to one who could call the Cross a tragedy. He calls it "a story of comfort in desolation." It is more than that. It is a story of spiritual triumph, deeply compassionate, profoundly Christian. It is also a picture of the priestly character, not as it always is but as it ought to be. Stephen Kumalo is a true follower of the Good Shepherd. His search ends in outward failure, but he does not return with empty arms.

A word should be said about style. The author has made considerable use of Zulu idiom, including a number of native words for which he provides a glossary. This is not the handicap it might be. The dialogue has a simplicity which is very effective, and there are descriptive passages of great beauty.

ERNEST J. MASON.

On Church Embroidery

CHURCH EMBROIDERY AND CHURCH VESTMENTS. By Lucy Vaughan Hayden Mackrille. Second edition, pp. 124, with index; profusely illustrated. Cathedral Studios, Chevy Chase, Washington, D. C. \$7.50.

I can see from the pictures the difference between a french knot, a wool stitch, and a ladder stitch, and I can read the complete instructions for making them. Further, I can tell whether a completed vestment is handy to use and comfortable to wear, so as to judge whether or not the original pattern was good. But otherwise, I must rely on the opinion of the ladies of my Sewing Guild for a knowledgeable evaluation of this book.

I showed it to them: they almost refused me access to it again for fear I

would be slow in returning it. They told me it is a great piece of work. They want to make a couple of banners, and a new set of green Eucharistic vestments. I am delighted with Miss Mackrille's design carrying the pillar on the front of the chasuble and not the repeated and symbolically meaningless Gothic Cross which makes a priest feel like one of these fore-and-aft ferry boats), and dalmatic for our deacon, and so on.

The book is filled with embroidered designs and patterns for all vestments except the cassock which is always cheaper to buy ready made, and the description of the origin of these designs is particularly interesting on account of the church history they represent. This is a fine book for a priest to have, and for the sewing guild to use.

EDWARD POTTER SABIN.

Biography of Gandhi

MAHATMA GANDHI. By E. Stanley Jones. Abingdon-Cokesbury. New York, 1948. Pp. 160. \$2.

Dr. Jones has been for many years missionary in India and a warm personal friend of Gandhi. His little book gives a vivid portrait of one of the great

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men of our time. No other book but Mahatma has given this reviewer sense of the immense stature of this physically insignificant little man, perhaps because the author quotes largely from Gandhi himself and his words stand up bold and honest, uncompromising in penetrating spiritual insight. Gandhi's statement to the English judge that he was to sentence him to prison must be unique in judicial annals (pp. 90-95). The nobility of Gandhi's tolerance was matched by that of the judge, as two men of integrity voiced their differing standards.

Dr. Jones conceives Gandhi as a man of paradox in whom met both East and West. He was at once urban and rural; passive and militant; ascetic yet constantly surrounded by crowds; mystical and practical; a Hindu deeply Christianized; simple and shrewd; candid and courteous; serious and playful. "He was a man in whom opposing virtues and interests were held in a living tension and conciliation."

Dr. Jones believes that Gandhi's death is comparatively irrelevant as being only the death of one more human being; but that as an embodiment of certain great principles he will continue as a focus of universal truths. In the final chapter Dr. Jones discusses

Gandhi's method of non-violence and non-coöperation as one which could solve the tragic dilemma of our world; as a weapon, for instance, against Russia; but the success of Gandhi's method is dependent upon spiritual values which the West does not possess, does not really believe in. Gandhi awakens within us a certain home-sickness, a nostalgia for a kingdom which we bartered for a mess of physical power—the Kingdom of God. Gandhi the Hindu . . . calls us to the Cross.

There are minor annoyances of style, a tendency to overstate, and a liking for play on words, which mar the book for the oversensitive reader; but the book is of importance for its intimate revelation of Gandhi's life and spirit. One hopes that it will have a wide reading and lead to the perusal of a great book just published, Gandhi's autobiography: *The Story of My Experiments With Truth*.

VIRGINIA E. HUNTINGTON.

The Faith Overhauled

THE SYMBOL OF THE FAITH: A Study of the Apostles' Creed. By George Hedley. New York: Macmillan, 1948. Pp. 173. \$2.50.

As an exposition of the Apostles' Creed this book is simply too bad to be

true. Dr. Hedley is a professor of economics and sociology at Mills College and a Protestant minister. He is one of those incredible but actually existing religious liberals who can look you bravely in the eye and tell you a thing can be "not a fact but still true!" Of course this taxes your credulity. But it is his actual comment on the Virgin Birth. In fact it is the thread of golden meaning that runs through the whole book.

Inspired by a rousing faith in an empty Tomb, his object all sublime is to show us how much more the Creed means to him who believes it not than to the poor ignorant chap who does. The charming thing about it is Dr. Hedley's warm and rich compassion for all who are stuck in the old miasmal mud of a factual interpretation of Christianity.

You don't really appreciate the Creed until you quit believing it: this is the bigger and better gospel. Or, more positively put, the right way to take the Creed is not on the premise that it means what it says but rather that it means what you mean it to mean. This sounds complicated, but one illustration from Dr. Hedley's method should give you the trick: the Virgin Birth clause really means that motherhood is a splendid institution. One suspects that Dr. Hedley would allow the inference that home

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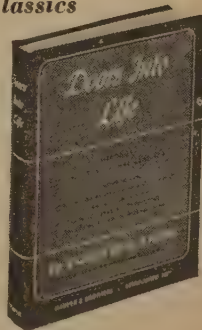
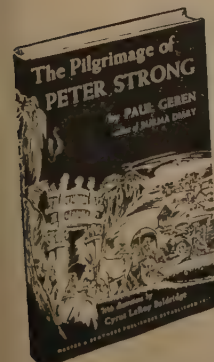
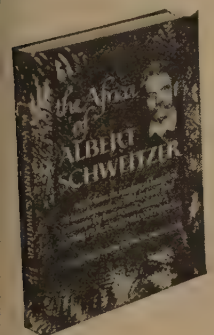
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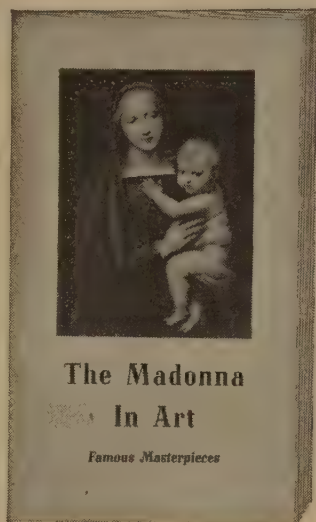
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Can this be what our liberal seers are calling the ecumenical spirit? Is this the brave new vision which is all we need to heal our unhappy divisions and make us one big happy family again? C.E.S.

Catholic Realism

THE WOMAN WHO WAS POOR. By Léon Bloy. New York: Sheed and Ward, 1947. Pp. 356. \$3.

La Femme Pauvre was first published in 1897; and English translation has been available since 1937. Yet Léon Bloy remains relatively unknown in this country. And this in spite of the fact that in the opinion of some critics Bloy singlehandedly initiated the modern French Catholic novel and stands as the literary godfather of Mauriac and Bernanos (and is the actual godfather of Maritain).

Certainly *The Woman Who Was Poor* is not the sort of book that the average reader thinks of when he thinks of a religious novel. It is not a particularly "pretty" story.

Clothilde Maréchale is that woman and the story is that of her escape from the squalor of her mother's and drunken stepfather's pigsty and from the memory of her earlier seduction (a seduction which is almost as unromantic and casual as that of the typist in *The Wasteland*) to a brief period of happiness with her husband and young son—a period which is but an interlude before her final loss of husband and son and her acceptance of her true vocation of poverty.

But as interesting as the story are the digressions, the conversations between Marchenoir (who is Bloy himself) and the other artists, in which Bloy gives vent to his righteous indignation against bourgeois respectability (Clothilde's mother, Madame Chapuis, who "became a Refined Woman, for ever and ever," is not easily forgotten); the com-

cent positivism of the Third Republic; the religiosity of the St. Sulpice society; and the "scientific moronism" of the age. Particularly interesting is a long discussion of the relation of art and religion ("Art has nothing to do with the essence of the Church, plays no part in her real life, and those who practice it have not even the right to insist if they are not her very humble servants"), and Marchennoir's attack on Wagner.

All this I hope suggests that Bloy could be better known than he is. That may be due for some belated attention is perhaps indicated by Rayner Heppinstall's article, "Two Novels by Léon Bloy," in the *Partisan Review* for February, 1948.

HOWARD A. WILSON.

Makrakis in English

MEMOIR OF THE NATURE OF THE CHURCH OF CHRIST. By Apostolos Makrakis; translated by D. Cummings. New York: Christian Brotherhoods, Zealots and Orthodoxy and John the Baptist, 1947. Pp. vi + 168.

DIVINE AND SACRED CATECHISM. By Apostolos Makrakis. Chicago: Hellenic Christian Educational Society, 1946. Pp. 224.

PROOFS OF THE AUTHENTICITY OF THE SEPTUAGINT. *Chicago*: Hellenic Christian Educational Society, 1947. Pp. 32.

Apostolos Makrakis, who died in 1905, was a brilliant and somewhat individualistic lay theologian of the Greek Church, equally vigorous in expounding and defending the teaching of the Orthodox Church (in a rather rigid form), and in criticizing practical abuses in its life. He has inspired some of the most important movements of new life in the Greek Church, and we may welcome the appearance of his works in English. He was an able writer (though not quite so original or learned as he thought he was), who continues to be of service to the cause of Orthodoxy.

E. R. HARDY, JR.

The State of Protestantism

REPORT TO PROTESTANTS. By Marcus Bach. Bobbs-Merrill Co., New York, 277 pp. \$3.

Dr. Bach, professor in the School of Religion at the University of Iowa, here gives a vivid account of contemporary American Protestantism as revealed first-hand to one who, abandoning an evangelical pastorate in a small Iowa town because it would not unite with the local Baptist congregation, spent some time going about trying sympathetically



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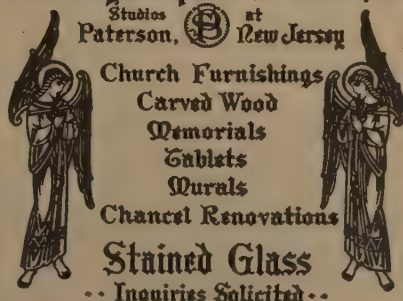
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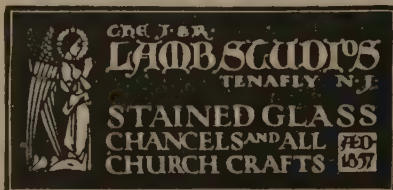
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BOOKS

to find out what really makes the Chri-
 tian denominations click and why they
 cannot get together. He sums up his
 observations, directing what he has
 say to and at Protestants of the con-
 ventional denominations. He warns that
 they are losing out, on the one hand
 "the cults"—the I Am folks, the faith
 healing groups, the Jehovah's Witnes-
 ses, the Church of God devotees, and
 on the other hand to Catholicism.
 The trouble with conventional Protes-
 tantism is that it has become "ecclesi-
 astical," that it too much ignores the per-
 sonal relation of real individuals to
 real God. "Along the old Reformatio-
 road the traveller, Protestantism, has
 fallen among thieves who have stripped
 him of his raiment of personal faith and
 left him half dead."

ROMAN STRENGTH

Dr. Bach does not like the Roman
 Church much, but he does recognize that
 its strength lies in the appeal it makes
 to real people with real problems, more
 than in its high powered organization
 and this in spite of an iron-clad disci-
 pline and over-elaborate definitions.

He says kind words about Amsterdam
 and the World Council of Churches
 but he has strong fear that the latter
 will become merely "Reformation
 U.S.A.," a high-powered ecclesiastical
 machine set up against Rome and with
 less regard than Rome for the religious
 of ordinary needful people.

PERSONAL CONTACTS WITH GOD

Dr. Bach insists that there must be
 renewal in Protestant ranks of personal
 contacts with God. He finds such con-
 tacts real in "the cults," real in Roman
 Catholicism. Recover them, Protestantism
 he cries, or prepare to die, World Coun-
 cil of Churches or no World Council.
 He is quite right about this; but there
 is no indication that he realizes that the
 paucity of such contacts is due to the
 fact that "central American Protestant-
 ism" by virtually abandoning belief in
 the Incarnation has relegated God to
 the realm of vague ideas—which neither
 the cults nor Catholicism have done.
 The Christian God has always been God
 in terms of Jesus. Minimize the deity
 of Jesus and devotion becomes difficult
 for limited mortal man. Add to semi-
 Unitarianism a belief that sin is an out-
 worn idea and that man is in need of
 no redemption and what has Protestant-
 ism to offer? Not much. One hopes Dr.
 Bach will go on sometime and explore
 what Liberalism has done to Protestant
 devotional reality. His diagnosis is cor-
 rect as far as it goes, but it is a diagnosis
 of symptoms; the disease lies deeper.

The book is worth reading, very much
 so, as a report of that which is.

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Brief Book Notes

BEDSIDE BOOK OF ENGLISH SAINTS
AFTER 1066. By Aloysius Roche. London: Burns Oates (distributed in USA by Macmillan) 1948. Pp. 127. \$2.25.

Mr. Roche's saints are all Roman; since, from his point of view, this is not ought to be, it is not really a matter for censure. He chooses for treatment some characteristic saints of the Norman, the Anglo-Norman, and the Reformation periods. There is really more history here than hagiography: presented with salty wit and a marked preference for the romantic—without romancing. A thoroughly agreeable "bedside" book, that should put you to sleep pleasantly.

THE POWER AND WISDOM OF GOD.
By Dom Gregory Dix. London: Dacre Press. Paper bound, pp. 47. 1 shilling.

Six addresses broadcast in the Home Service of the B.B.C. in Holy Week 1948. The subject is the Atonement and Christian Life. The great liturgiologist must be a great preacher, if these addresses are a fair sample: simple, profound, straightforward and devout homilies on the meaning of Calvary. Some American publisher ought to distribute this in this country. It is superb devotional reading for any Christian.

THE BEST OF JOHN HENRY JOWETT.
Edited with an introduction by Gerald Kennedy. New York: Harpers, 1948. Pp. 167. \$2.

Most of the published works of this great preacher of England and America are out of print. In this volume his "best" is discriminatingly presented by an editor who is himself an outstanding preacher. Here is Evangelical Christianity at its deepest, and presented by a master of very direct discourse. The book is the first of a series of such works scheduled for Harpers' press.

REARRANGEMENT OF THE PSALTER AND A REVISION OF THE LECTIONARY. By Charles E. Hill. Williams-town: privately printed for the compiler, 1948.

Many of the clergy welcome the general principles of our present Lectionary but consider it capable of considerable improvement in detail. Canon Hill has earned the gratitude of those interested in this matter by working out a rearrangement, scrupulously marked "Unauthorized." The reviewer admits that he would like to see some but perhaps

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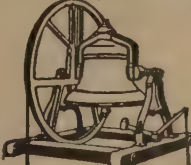
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are so many misguided ways of observing Advent that it seemed propitious to make a few homely suggestions. Let's this year shop as though we were doing Jesus' shopping for HIM. Let's buy presents for loved ones in the spirit of giving what HE would be apt to give, and spend amounts that He would most likely spend, having in mind our earnings and expenses.

Let's spend more time in Advent meditating upon the Wonder Which came at Christmas-tide. Let's prepare carefully for our Christmas confession, that we may be able to make our Christmas Communion in the clear, clean joy of those whose sins are forgiven. Let's prepare to bring the most precious gift to Him that we can offer, be it our money, our souls, or perhaps just our bodies, to be an acceptable SACRIFICE to Him. Don't lose the priceless spiritual opportunities of Advent. It should be for Episcopalians one of The Church's most thrilling seasons.

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BOOKS

not most of the suggested changes adopted; the general aim is simplification and the avoidance of ultra-short lessons. The last page suggests additional alternatives to *Te Deum*, the Songs of Moses (Exodus 15, abridged) and Isaiah (Isaiah 12). Something of the sort would meet a real need in the Prayer Book Office.

E. R. HARDY, JR.

New Testament Fictionizing

THE BIG FISHERMAN. By Lloyd Douglas. Houghton Mifflin Company. Boston. \$3.75.

There is a well known story of two clergymen who spoke from the same pulpit on the same day concerning the miracle of loaves and fishes. The morning preacher said the boy offered fish he had caught that day in the Sea of Galilee; the evening preacher said that the boy's mother had packed his lunch basket with smoked herrings. Lloyd Douglas explains that Jesus "prayed, thanking God for this food and for the kind heart of the generous child who wanted to share what he had with his neighbors," whereupon, "with sheepish grins, the men and women who had provided for themselves tugged their parcels out of the pockets and passed them down the row. This is the trouble with all New Testament fictionizing. There is confusion for those who regularly read their Bible and for those who know the Bible only through various novels based upon it. Mr. Douglas is a skillful storyteller. His characters move vividly through intricate patterns, threaded with suspense and fascination. In *The Big Fisherman* he has woven a richly dyed fabric of considerable value, not pure wool, and yards wide.

PORTIA MARTIN.

Lambeth for Everybody

LAMBETH AND YOU. A pictorial review of Lambeth 1948. Published in England by SPCK, distributed in U.S. by Morehouse-Gorham at the following prices: Single copy 35c; 50 copies 30c each; 100 copies 25c each; 1,000 copies 20c each.

This is the answer to the widespread desire for an effectively popularized presentation of Lambeth 1948. To begin with, it is as official as anything Anglican can possibly be, the Bible and the Prayer Book only excepted! The verbal summaries and pictorial glimpses of Lambeth at work are equally good: clear, human, and remarkably comprehensive. The parish clergy who want to "follow up" Lambeth within their cures as they ought will find this booklet of great helpfulness. The price, for what you get, is a miracle of sweet reasonableness in these days of mad money. C.E.S.

NEW YORK

\$2,000,000 Legacy

St. Thomas's Church

By the will of the late Mrs. Henrietta Lippincott, widow of the late Thurston Lippincott, the sum of \$2,000,000 will be received by St. Thomas's Church, of which she was a devoted member. Mrs. Lippincott died September 26th of this year. Her will is dated May 29, 1947. In addition to the \$2,000,000 as residuary legatee, St. Thomas's also will receive \$20,000 from its Endowment Fund. The rector of the church, the Rev. Dr. Roeliff H. Lippincott, has been left Mrs. Lippincott's automobile.

Other beneficiaries in New York are the Cathedral of St. John the Divine, which receives \$10,000; the City Mission Society, which receives \$10,000; and St. Paul's Church, Eastchester, and the Seamen's Church Institute, each of which receives \$5,000.

WEST TEXAS

Expansion

Some nine building programs in the diocese of West Texas express the growth and expansion of the Church in that area. Two of these are in San Antonio and were opened recently. Trinity Church, the Rev. Joseph L. Brown, rector, moved from the auditorium of Trinity University (Presbyterian) where services had been held for two and a half years, into a new parish hall which will serve for a church temporarily. This new work was conceived a little over two years ago when Bishop Jones and Mr. Brown surveyed a thinly settled but rapidly growing area far

from any Episcopal Church. Without any congregation or assets of any kind, services were begun, members were found, and nine classes presented for Confirmation, the last in the new building.

Christ Church, the Rev. Samuel Orr Capers, rector, has opened its new educational building, with 14 church-school class rooms, a children's chapel, and a projection room for presentation of religious moving pictures. The old parish hall has been enlarged and an ultra-modern kitchen furnished as a gift of parishioners.

Throughout the diocese plans are being made for the celebration of 75 years of service in connection with which it is hoped to present a thank offering of \$75,000 at the Jubilee service on January 31st. This is to be used for Church expansion within the diocese.

NEWARK

GFS Presents Altar

Members of the Girls' Friendly Society have given a portable Altar, complete with furnishings, to their Holiday House at Delaware, N. J., in memory of Miss Gertrude L. Earle, who, before her death two years ago, had been diocesan president of the organization. The linens and white silk burse and veil were given by the diocesan Altar Guild.

LOS ANGELES

Christ the King Celebration

A more than capacity congregation of over 550 people filled the Church of St. James' By-the-Sea, La Jolla, Calif., on the Feast of Christ the King at the 11 o'clock service. This was the annual youth or family service. Church school was dispensed with and the children came with their parents to the service. The junior and intermediate choirs of the Church school joined with the senior Church choir. The theme of the day was sounded by the rector, the Rev. Donald Glazebrook, in his address in which he stressed the fact that Christ must indeed be made by the King of each one's life.

At the early service of Holy Communion the Acolyte's Guild and the Young People's Fellowship held a Corporate Communion after which breakfast was served in the parish hall for some 35 young people.

In the afternoon at 4:00 PM a service of Solemn Evensong was held at which over 250 young people of the Convocation of San Diego attended. The Bishop's School choir furnished the music

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NOTICES

MEMORIAL

SIBLEY, Edward Allen, Priest, Entered into Eternal life November 22, 1931. Eternal rest grant unto him, O Lord, and let light perpetual shine upon him. May he rest in peace.

CLASSIFIED

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WANTED: A Chaplain for large church hospital in city in the Midwest. In replying, state age, training and qualifications for such work. Previous experience as hospital chaplain not absolutely necessary if applicant has pastoral aptitude for such work. Reply Box G-194, The Living Church, Milwaukee 3, Wis.

SOCIAL WORKER, small tuberculosis hospital, Eastern City. Must be Churchwoman and have at least one year's training in social work. Must be active and interested in work and patients. Good opportunity for constructive social and Christian work. Salary \$2600. Reply Box P-193, The Living Church, Milwaukee 3, Wis.

WANTED: Priest-Organist for Catholic parish in Eastern city. Experience with boy's choir desirable. Reply Box W-192, The Living Church, Milwaukee 3, Wis.

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DIOCESAN

for the service and the Rev. Karl Tiedemann, O.H.C., preached the sermon. The officiant was the Rev. Donald Glazebrook and other clergy officiating were the Rev. Frs. T. Lloyd Rimmer, Frederick J. Stevens, Harold Robinson, and J. Stanley Parke.

NORTH DAKOTA

Convocation

At the opening service of the 64th annual Convocation of the Missionary District of North Dakota, meeting in Grace Church, Jamestown, N. D., September 27th and 28th, Bishop Emrich of Michigan, the preacher, stated: "It is a fact that every vital philosophy and religion is always missionary . . . If a person understands the Christian Faith, he is a missionary. . . ."

Bishop Atwill stressed the same point, saying, "The Church has a great work to do in this perilous and doubtful age. Her direction comes from Christ who is her Head. Go ye and preach the Gospel to every creature. Her power comes from God's Holy Spirit. But both the direction and the power are exerted through those who are her members."

Mrs. John Taylor, Christian Education Secretary for the diocese of Minnesota, was the chief speaker at the meeting of the Woman's Auxiliary.

ELECTIONS: Secretary, Rev. T. A. Simpson; treasurer, E. G. Clapp; missions treasurer, M. W. Baldwin; Deputies to General Convention: Rev. A. E. Smith, Mr. Gilbert R. Horton; alternates, Very Rev. A. C. Barnhart, Mr. A. W. McNair.

NORTHERN INDIANA

Fourth Anniversary of Bishop Mallett Observed

Bishop Mallett of Northern Indiana kept the fourth anniversary of his consecration on October 25th by being celebrant at a late morning Holy Eucharist at St. Paul's Pro-Cathedral, Mishawaka, Ind. The congregation—several of whom had driven from 75 to 100 miles—consisted of his diocesan priests and their wives. After the Mass, the Bishop and Mrs. Mallett entertained the diocesan clergy family at lunch in the new episcopal residence in South Bend. The special guests of honor were the four new priests and their wives, and the Rev. George J. Childs, rector of St. Paul's Church, La Porte. Fr. Childs is retiring on December 1st after 21 years of work there.

In the past four years the number of pastors has nearly doubled—from 13 to 25. The mission giving of Northern Indiana has quadrupled and the diocese has become the co-founder of Canterbury College, the Church's newest insti-

tution of higher learning. There are parish or mission vacancies.

CHICAGO

St. Luke's Nursery School

St. Luke's Day School, for children of nursery school age, opened on October 11th in the parish house of St. Luke Church, Evanston, Ill. The sessions will be from 9 to 11 AM daily, Monday through Friday, and enrolment has been limited to 25.

The school is under the direction of Mrs. Ronald M. Noecker, a member of the parish, who will be assisted by Mrs. Shirley Rosensteel, a graduate of Northwestern University. Mrs. Noecker received the B.S. degree from Iowa State College and the M.S. from Utah State Agricultural College. She has taught kindergarten in the public schools of Decorah, Iowa, was director of a nursery school and consultant of student teachers at Utah State Agricultural College, and was assistant supervisor of the WPA Nursery Schools of Chicago and Cook County, Ill.

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WANTED

Copies of "THE MISSION HYMNAL" (musical edition) for services in institutions. Reply: Chalciness Department, Episcopal City Mission Society, 416 Lafayette Street, New York 3, N. Y.

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THE LIVING CHURCH

DEATHS

est eternal grant unto them, O Lord,
d let light perpetual shine upon them"

Scott B. Lilly

Scott B. Lilly, senior warden of Trinity Church, Swarthmore, Pa., died on August 19th, at the age of 63, at his home in Wallingford. He was active in Trinity Church for many years, and served as secretary of the vestry. Born in Powershiek County, Iowa, 1885, Mr. Lilly graduated from Michigan State College in 1906. After this time Mr. Lilly worked as engineer for private companies until

1929 when he returned to the college as a full professor of engineering.

Mr. Lilly is survived by his wife, Jean McCoy Lilly, a son, Scott, Jr., and a daughter, Mary Alice.

Funeral services were held in Trinity Church. The rector, the Rev. George Christian Anderson, officiated.

Eric Abson

Eric Abson, the son of the Rev. Melvin Abson and Mrs. Abson of East Syracuse, N. Y., died suddenly October 15th at Emmanuel Church Rectory. Born October 9, 1916, in Leeds, England, Mr. Abson was educated at Hobart College, where he received the B.A. degree, *summa cum laude*, in 1938. He

was also a member of Phi Beta Kappa. He attended General Theological Seminary for a short time.

At the time of his death Mr. Abson was a graduate student and assistant instructor in chemistry at Syracuse University.

Surviving him are his parents and a sister, Mrs. Vera Lindsay.

Burial took place at Riverdale Cemetery, Niagara Falls, N. Y. The service was held at St. Stephen's Church there, with Bishop Peabody of Central New York reading the prayers and officiating at the grave. Clergy participating included the Rev. W. Cecil Eccleston, the Rev. John Sagar, the Rev. Douglas Stoll, and the Rev. Charles J. Burton.

CHURCH SERVICES

A cordial welcome is awaiting you at the churches whose hours of service are listed below alphabetically by cities. The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.



BALTIMORE, MD.

MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r
7:30, 9:30, 11; H Eu daily.

BOSTON, MASS.

VENT Mt. Vernon & Brimmer Sts.
Rev. Whitney Hale, D.D., r; Rev. Peter R. Blynn,
Rev. Arthur C. Kelsey, Assistants
7:40 Mat; 8 & 9 HC; 11 Sol Mass & Ser;
P. Daily; 7:10 Mat; 7:30 HC; 9:30 Thurs & HD,
add'l; Fri 5:30 Service of Help and Healing;
Sat 5 to 6 & by appt

BUFFALO, N. Y.

PAUL'S CATHEDRAL Shelton Square
Rev. Edward R. Welles, M.A., dean;
Rev. R. R. Spears, Jr., canon
8, 9:30, 11; HC Daily 12; Tues 7:30, Wed 11

ANDREW'S Main at Highgate
Masses: 8, 9:30, 11, MP 10; Daily: 7 ex Thurs
80; C Sat 7:30

JOHN'S Colonial Circle
Rev. Walter P. Plumley, Rev. Harry W. Vere
sit one of America's beautiful churches.
8 HC, 11 Ch S, 11 MP; Tues 10:30 HC

CHICAGO, ILL.

TONEMENT 5749 Kenmore Avenue
Rev. James Murchison Duncan, r;
Rev. Robert Leonard Miller
8, 9:15, 11 HC; Daily 7 HC

BARTHOLOMEW'S Rev. John M. Young, Jr., r
20 Stewart Avenue
8, 9:30, 11 HC Others posted

FRANCIS' The Cowley Fathers
14 W. Thorndale Avenue
Masses: 8 Low, 9:30 Sung with instr, 11 Low
th hymns; Daily: 7, C Sat 7:30-8:30 & by appt
JR SAVIOUR Rev. William R. Wetherell
10 W. Fullerton Pkwy. (Convenient to loop)
Masses: 9:30 & 11; Daily Mass; 1st Fri
medication 8; Confessions Sat 4-5, 8-9.

DENVER, COLO.

ANDREW'S Rev. Gordon L. Graser
1515 Glenarm Place
Masses: 8 & 11, Ev & B 8; Daily: 7:30 ex Mon
8; C Sat 5. Close to Downtown Hotels.

MAR'S Rev. Walter Williams
Dr. E. 12th Ave. & Lincoln St.
8, 9:30, 11, 3 Sun 7:15; Ch S 10:10; HC Thurs,
HD 7; Wed 10; C by appt. Near State Capitol

DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D.
1531 Dexter Blvd.
Masses: Sun 7, 9 & 11 (High); Wed 10:30; Fri 7

MATTHEW'S Rev. F. Ricksford Meyers
1919 St. Antoine Street
Masses: 7:30 & 11, 10:40 MP; C by appt

EVANSTON, ILL.

LUKE'S Hinman & Lee Streets
Sun Eu 7:30, 9, 11; Weekdays Eu 7, 10; Fri
Requiem 7:30; MP 9:45; 1st Fri HH & B 8:15;
Sat 4:30-5:30, 7:30-8:30 & by appt

Key—Light face type denotes AM, black face, PM; addr, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong, ex. except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour, Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young Peoples' Fellowship.

INDIANAPOLIS, IND.

ADVENT Rev. Lamon H. Bruner, B.D., r
Meridian Ave. & 33rd St.
Sun 7:30 HC; 11 Morning Service & Ser

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabin, r; Rev. Gilbert Doane, c
Sun 8, 10:45 HC; Weekdays, 7:15 HC (Wed 9:30)
Confessions Sat 5-6, 7:30-8

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser; Week-
days: 7:30, 8 (also 9 HD & 10 Wed), HC; 8:30 MP;
5 EP. Open daily 7-6

ST. BARTHOLOMEW'S Park Ave. & 51st St.
Rev. Geo. Paull T. Sargent, D.D., r
Sun 8 HC; 11 Morning Service & Sermon; Week-
days: HC Wed 8; Thurs & HD 10:30
The Church is open daily for prayer

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily: MP & HC 7; Cho Evensong Mon to Sat 6

HEAVENLY REST 5th Ave. at 90th St.
Rev. Henry Darlington, D.D., r; Rev. Gilbert Dar-
lington, D.D., Rev. Richard Coombs, Rev. Robert E.
Terwilliger, Ph.D.
Sun HC 8, 10, MP & Ser 11, 4; Thurs & HD 11 HC

INTERCESSION CHAPEL Rev. Joseph S. Minnis,
Broadway and 155th Street
D.D.
Sun HC 8, 9:30, 11; MP 10:30; EP 8; Daily HC 7
& 10, MP 9, EP 5:30, Sat 5, Int 12; C Sat 4-5
by appt

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,
9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1,
4:30-5:30, 7-8; Sat 2-5, 7-9

ST. THOMAS Rev. Roeliff H. Brooks, S.T.D., r
5th Ave. & 53rd St.
Sun 8 HC, 11 MP 11 1st Sun HC, Ev 4; Daily:
8:30 HC; Thurs & HD 11 HC

TRANSFIGURATION Rev. Randolph Ray, D.D.
Little Church Around the Corner
One East 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11; V 4

TRINITY Rev. Frederic S. Fleming, D.D.
Broadway & Wall St.
Sun 8, 11 & 3:30; Daily: 8, 12 ex Sat 3

PHILADELPHIA, PA.

ST. MARK'S Locust between 16th and 17th Sts.
Rev. William H. Dunphy, Ph.D., r; Rev. Philip T.
Fifer, ThB.
Sun: Holy Eu 8 & 9; Sun S 9:45, Mat 10:30,
Sung Eu & Ser 11, Nursery S 11, Cho Ev 4;
Daily: Mat 7:30, Holy Eu 7:45; Wed 7; Thurs &
HD 9:30; Lit Fri 7:40; EP & Int 5:30 daily;
C Sat 12 to 1 & 4 to 5

PITTSBURGH, PA.

CALVARY Shady & Walnut Aves.
Rev. William W. Lumpkin, r; Rev. A. Dixon Rollit
Sun 8, 9:30, 11 & 8; HC 7:30 daily, Fri 7:30 &
10:30, HD 10:30

QUINCY, ILL.

CATHEDRAL OF SAINT JOHN
Very Rev. Edward J. Bubbs, dean
Sun 8, 9:30 & 11, daily 11:45; Thurs 8:30

RIDGEWOOD, (NEWARK) N. J.

CHRIST CHURCH
Rev. Alfred J. Miller
Sun 8, 11; Fri & HD 9:30

SALISBURY, MD.

ST. PETER'S Rev. Nelson M. Gage, r
Sun 8, 9:30, 11 Cho Eu & Ser;
HD Low Mass 11

SAN FRANCISCO, CALIF.

ST. FRANCIS' San Fernando Way
Rev. Edward M. Pennell, Jr., Rev. Frank W. Robert
Sun 8, 9:30 & 11; HD & Thurs 9:15 HC

SCHENECTADY, N. Y.

ST. GEORGE'S 30 N. Ferry Street
Rev. Darwin Kirby, Jr., Rev. David E. Richards
Sun 8, 9, 11 H Eu, (9 Family Eu & Communion
Breakfast), 9 School of Religion, 11 Nursery

WASHINGTON, D. C.

ASCENSION AND ST. AGNES Rev. A. J. duBois, r;
Rev. F. V. Wood, c 1215 Massachusetts Ave., N.W.
Sun Masses: 7:30, 9:30, 11 with Ser, MP 10:45;
Daily Masses: 7, Fri 8 EP & B; C Sat 4-5 & 7:30-
8:30

ST. JOHN'S Rev. C. Leslie Glenn
Lafayette Square
Sun 8, 9:30, 11 & 7:30; Mon, Tues, Thurs, Sat, 12,
Wed, Fri 7:30; HD 7:30 & 12

ST. PAUL'S K St. near 24th N.W.
Sun Masses: 7:30, 9:30, 11:15 Sol, Sol Ev & B 8;
Daily: Low Mass 7, ex Sat, Thurs & Ser 12; C Sat
5 & 7 and by appt

WAUKEGAN, ILL.

CHRIST CHURCH Grand at Utica
Rev. O. R. Littleford, r; Rev. David I. Horning,
Rev. Walter Morley, associates
Sun 8, 9:15, 11; Wed 7, 9:30; Thurs, HD 9:30;
EP 5:30 daily

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